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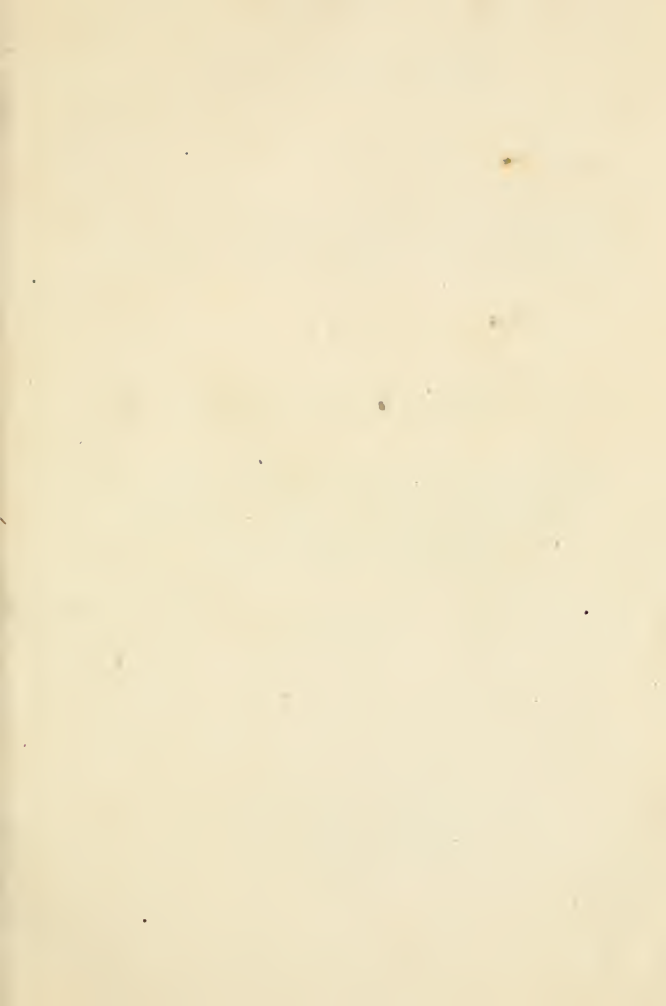
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EXTRACTS

FROM

THE MINUTES

OF THE

YEARLY MEETING OF FRIENDS,

HELD IN

PHILADELPHIA,

BY ADJOURNMENTS, FROM THE THIRTEENTH OF
THE FIFTH MONTH, TO THE SEVENTEENTH
OF THE SAME, INCLUSIVE,


1850.

PHILADELPHIA:

T. ELLWOOD CHAPMAN,

No. 1 SOUTH FIFTH STREET.

1850.



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EXTRACTS, &c.

At the Yearly Meeting of Friends, held in Philadelphia, by adjournments from the thirteenth day of the fifth month, to the seventeenth of the same, inclusive, 1850.

Thirteenth of the month, and second of the week.

Epistles from our Brethren at the Yearly Meetings of Friends, of New York, Baltimore, Genesee and Indiana were received and read, and their edifying contents afforded to our minds a renewed evidence of the affectionate interest felt in each other, in this satisfactory intercourse. To essay replies to them, and also to prepare one to Ohio Yearly Meeting, as way may open, a committee was appointed.

To examine and settle the Treasurer's account, and propose the sum proper to be raised for the ensuing year, and also to bring forward the name of a friend to serve as Treasurer, a Committee of Friends from each Quarterly Meeting was appointed.

Fourteenth of the month, and third of the week.

The condition of our Religious Society, as represented in the answers to the queries, to the fourth inclusive, show, that deficiencies continue amongst

us. Sincere minds, on the present occasion, have been dipped into exercise, on account of the manifest want of a right concern, to fulfill the important duties which we owe to an all-wise Creator, as accountable, dependent beings. Amongst those duties which are prominent, is a public acknowledgment of our dependance upon Him, by frequently assembling with each other, for the performance of solemn worship. "Forsake not the assembling of yourselves together, as the manner of some is," is an injunction, we believe, as imperative upon us now, as when given forth to the people in former times. To be qualified, thus to mingle our spirits with each other, we should endeavour after that state of true love and unity, which is acknowledged to be the badge of discipleship. Herein we would be abilitated, to extend to those over whom we are placed as examples, counsel and advice, which, seasoned with wisdom, will have its due place and influence. The mind, thus opened and qualified, would realize the value and importance of our religious profession; and our crowning would be, faithfulness in support of all our principles and testimonies.

The reading of the fourth query, with the answers from the respective Quarterly Meetings, caused the expression of a concern for the welfare of our members, as it appears by the reports, as if the standard of temperance and moderation, in some neighborhoods, is not faithfully maintained. Friends were renewedly urged, in the feelings of Gospel affection, and in the peaceable spirit and wisdom of Jesus, to

extend counsel and care to those, who are the cause of uneasiness: believing they who sincerely labour in the cause of Truth, will be favoured to meet the witness in their minds, and thus all will be incited, to follow "after the law of righteousness."

The fifth, sixth, seventh and eighth queries, with the answers thereto, were read, and claimed deliberate attention. More feeling and sympathy with Friends in necessitous circumstances would be useful, and while an increasing concern should be manifested, for the guarded education of all our children, more attention to assist Friends in business they are capable of, would be profitable. Due watchfulness on the part of all our members, in the support of our testimonies against slavery, oaths, an hireling ministry, war, and fraudulent trade, and to observe moderation in business, would preserve many from entanglements, which the unfaithful are often led into. Being thus grounded in the principles of our profession, a qualification would be experienced, to deal with offenders, in order for their help and assistance.

Fifteenth of the month and fourth of the week.

The remaining queries, with the answers thereto, from the several Quarterly Meetings, were read and duly considered.

Answer to the First Annual Query.

Concord Quarter informs, that Goshen Preparative Meeting has changed the time of gathering from the eleventh to the tenth hour, from the first first day in the fourth month, to the last first day in the tenth, inclusive.

Western Quarter informs, that Doe Run Friends have agreed to assemble at 10 o'clock, from the first first day in the fourth month, to the last first day in the tenth month, inclusive, the remainder of the year at 11 o'clock.

Southern Quarter informs, that there has been a new meeting-house built, within the limits of Northwest Fork Monthly Meeting, by the Friends composing Marshy Creek Preparative Meeting, in a more convenient situation than the old building, and the name of said meeting changed from Marshy Creek to that of Snow Hill.

Haddonfield Quarter reports, that Medford Monthly Meeting informs, that they have changed the title of their meeting, from Upper Evesham to Medford Monthly Meeting.

Salem Quarter informs, that all of their Quarterly Meetings gather at the tenth hour.

Fishing Creek Half-Year Meeting informs, that it has been concluded, that Roaring Creek Monthly Meeting be held hereafter as follows, to wit: At Roaring Creek in the first month, Catawissa in the second month, Berwick in the third month, and Sha-

mokin in the fourth month, and so on, alternately, to commence at Roaring Creek in the first month next, and to be held as heretofore, on the last fourth day but two, in each month; to begin at 11 o'clock. A Preparative Meeting has been established at Berwick, to be held on the fifth day preceding the Monthly Meeting, at the hour that Berwick Meeting is usually held. There has also been a Preparative Meeting established at Shamokin, to be composed of the members composing said particular Meeting, to be held on fifth day preceding the Monthly Meeting, at the hour that Shamokin Meeting is usually held. Catawissa Preparative Meeting discontinued, and the members composing Catawissa particular Meeting, are attached to Berwick Preparative Meeting.

Answer to the Second Annual Query.

There are fifty-six schools established for the education of our youth, forty-one of which are under the care of teachers, in Membership with us, and all superintended by committees, appointed either in the Monthly, or Preparative Meetings. The children of ten of these schools, are reported as attending Mid-Week Meetings.

A Memorial, concerning our deceased friend, Rachel Mason, (an Elder), prepared by the Monthly Meeting of Friends, of Philadelphia, held at Spruce Street, and approved by Philadelphia Quarterly Meeting, was read, and being also approved by this Meeting, was directed to be recorded.

Sixteenth of the month and fifth of the week.

The Minutes of the Representative Committee, or Meeting for Sufferings, were read and approved.

By the reports from the Quarterly and Half-Year Meetings, it appears, the following Friends constitute the Representative Committee, or Meeting for Sufferings, the ensuing year.

Philadelphia.—Isaac Townsend, John J. White, Joseph Davis, William Griscom.

Abington.—John Comly, Isaac Parry, Gove Mitchell, Richard Moore.

Bucks.—Thomas Paxson, Amasa Ely, Mark Palmer, John Paxson.

Concord.—Eli D. Pierce, Thomas L. Bartram, George F. Gilpin, Jonathan Paxson.

Calu.—Norris Maris, Joseph Haines, Moses Whitson, Jesse Webster.

Western.—Thomas Jenkinson, David Wilson, Joseph Kent, Joseph S. Watson.

Southern.—John Alston, John Hunn, William W. Moore, John Jackson.

Burlington.—James Shreve, William Clothier, George Middleton, Richard Lundy.

Haddonfield.—William Folwell, David Walton, William D. Rogers, William Stokes.

Salem.—Elisha Bassett, William Powell, Thomas Edwards, James Cooper.

Fishing Creek.—John Wilson, Palemon John, David Ellis, Henry T. Child.

Seventeenth of the month and sixth of the week.

The Report of the Committee on Indian concerns was read as follows, and approved. The business of that Committee being thus closed, they are released from further service.

To the Yearly Meeting.

The Committee on the Concern for the welfare of the Indian Natives, report: That in pursuance of a

minute made last year, continuing the Committee for the purpose of closing the connection of our Yearly Meeting with the three other Yearly Meetings associated with them in carrying on this Concern, they have felt themselves restricted from any other action, than such as was in conformity with that minute.

A deputation from our number met the General Committee in the City of New York last Fall, where a minute of the withdrawal of the Philadelphia Yearly Meeting from further care and responsibility in relation to the Senecas was made, although deep regret was expressed at the discontinuance of our joint interest in the Concern.

The other three Yearly Meetings continue their Committees for aid and counsel, as occasion may require. We believe these Indians are yet in danger from the snares of interested persons, and that the care of Friends is still needful, that they may not fall a prey to their enemies.

Our friends, Joseph S. Walton and family, feeling their minds released from longer residence upon the Cattaraugus reservation, left there in the tenth month last, according to previous arrangement, having rendered essential service, especially in keeping up the Manual Labor School for girls about eighteen months, during which time much improvement had been made by those under their care, not only in school learning, but in various domestic arts. And the pupils, and many of their parents, manifested much interest in the instructions thus given.

It was cause of regret that no suitable Friends offered to take their places—consequently, the farm granted by the Indians for the use of Friends, which had been put into good order, and the whole premises occupied by the school, were surrendered to them, and they are now appropriated as an “Orphan’s Home,” to be under the care of the Indians themselves, or persons procured by them to take charge thereof.

The Committee feel satisfied that the labor and care of Friends have been productive of great benefit to the Senecas, and this belief has been confirmed by the following address sent from them to the Joint Committee.

To the Committee of the Four Yearly Meetings of Friends on Indian Concerns of New York, Philadelphia, Baltimore and Genessee, and through them to the Society they represent.

BROTHERS :

Your communications of the 25th of January, 1849, and that of the seventh day of September inst. made to the Council of our Nation on the same day, by your agent and superintendent, Joseph S. Walton, have been duly considered. In the former, you advised us of your conviction, that the time was approaching when you might properly close your joint labors among us, as Committees of the four Yearly Meetings of Genessee, New York, Philadelphia and Baltimore, and in which you say you deemed it a proper occasion, to state some of the reasons

which had brought you to this conclusion, and also to express your continued and ardent wishes for our future welfare.”

The communication made to the Council of our Nation, on the aforesaid seventh day of Sept. inst. informed us of the fact, that the period for the termination of your joint labors had now arrived: we were also informed that the premises occupied by you, would be surrendered to the existing Government of the Seneca Nation of Indians at a proper time.

Brothers,—

It is with much pain and sorrow we learn that you are to close your labors among us. When we turn our faces backward, and look over the histories of the past, we find that more than fifty winters have gone by since the Iroquois, or “The Six Nations of Indians,” first selected the Ho di wi yus *doh*, [the Society of Friends,] as *their friends* upon whom they could repose confidence without fear of being betrayed.

The selection was made from the sects and denominations of those who styled themselves Christians, at the time when war had diminished the numbers of the Iroquois braves,—when the Iroquois’ bow-string had broken,—when his council fires were nearly put out by the blood of his people, and the loud thundering voices of the big iron guns of the pale faces, caused the ground to tremble beneath his feet, and his Council House to shake to its very foundation,

—when oppression crushed the Iroquois, and cruelty made his heart bleed,—when murder and robbery committed upon the red man, brought bounty to the spoiler committing the foul deed,—when the pale faces, like hungry hounds, chased the red man from his hunting grounds.

It was then that the red man's sun was darkened, and the Great Spirit had drawn his sable garment before its shining face, and left his red children to roam in gloom and uncertainty.—In looking around, the Iroquois saw none to assist him in his struggles for his liberty, his country and his firesides,—he found no sympathy from the pale faced Christian, save from the Society of Friends, who, with the true principle of the spirit of Christianity implanted in their breasts, guided by the dictation of the Good Spirit, and following the counsel and mandates of HIM WHO NEVER ERRS, came to our relief: not with powder, bullets or arms, but with sympathy in their bosoms, pity in their hearts, and friendship in their hands.

Our friendless forefathers now felt inspired with the hope that the Great Spirit had not abandoned us altogether; and having learned that the Friends sought to promote the welfare and best interests of our people, readily entered into an alliance of peace and friendship with them; and our tradition informs us, that since the time this alliance was established between the Society of Friends and our people, nothing has occurred to mar our mutual good under-

standing, or tarnish the chain of Friendship that bound us together.

The Society of Friends were early impressed with the conviction, that in order to prepare our people to resist the assaults of our *civilized* white neighbors, they must be taught and made to understand the habits of civilized life. These Friends, therefore, at an early day introduced agriculture, and the arts and sciences among us, and provided competent persons to instruct us in them, while by their counsel, advice and example, they enlightened, encouraged and assisted us in our progress towards civilization.

(At this stage of our review, it may be proper to state, that subsequently, other religious Societies took a deep interest in the welfare of our people, and have sent Missionaries amongst us, the latter directing their efforts to our improvements in letters, and more particularly to our spiritual welfare.)

Brothers,—

As time rolled on, and generation followed generation, we have been slowly, yet steadily advancing in the habits of civilization. Our warriors gradually left the chase and followed the plow,—our aged men and women put off the garments made of their own manufacture and attired themselves in muslin, broad-cloth and the variegated calico—the manufacture of our industrious and prosperous white neighbors. As the great improvements made by our people went forward, the war hatchet was buried, the tree of peace was planted,—the silver chain of friendship

that bound our people with the children of the immortal Washington, continued untarnished, and the guarantee of the U. S. Government for a peaceful and quiet possession of our lands by solemn treaties was given ; yet a peculiar antipathy still existed towards our people, and the avarice of the pale face still pursued our nation, until the winter of 1837 or '38, when "it prevailed,"—thus the prediction of a dying chief,* many winters before, was literally fulfilled. Our lands *were taken from us* by the arts and schemes of rapacious white men, assisted by a few wicked Chiefs of our own Nation, whom they had corrupted and seduced to betray their people, and sell the inheritance of their Nation.

Brothers,—

You all know the true history of their wicked proceedings. You have recorded them in the page of history ; it will, therefore, be unnecessary for us to repeat them here, inasmuch as the narration of the events that transpired at the time alluded to, never fails to renew our sorrow and pangs,—to open afresh our wounded feelings, and to cause the stoic son of the forest to weep for his race and his country.

Brothers,—

When our nation were friendless and in distress, and seemed doomed to destruction, an appeal was made to you for aid. You immediately informed yourselves of our condition, and interested yourselves

* Red Jacket.

with the authorities at the city of Washington on our behalf. Months and years passed without success, still you remained our firm and unwavering friends. In the year 1842 you at length succeeded in procuring the return of two of our Reservations containing more than 53,000 acres of land, by which our people were saved from the horrors and destruction that would have followed their compulsory removal, and which did befall such of them as emigrated. When we think of the inevitable and certain destruction that awaited us, and especially of the bitter experience of the 213 emigrants of 1846, we tremble, and offer our gratitude to the Great Spirit for providing us, in you, a friend, and for his goodness in opening a way, by which you were enabled to rescue us.

You have stood by us on all occasions of danger and trouble, and by bringing our wrongs to public notice, by publications, you awakened the popular sympathies in our favour, and rolled back the tide of prejudice and oppression which was threatening the destruction of our race.—By these measures the people of the State of New York have been awakened to a sense of justice towards us, and have opened their coffers, and furnished the means, for the erection of school houses and the support of competent school teachers among us: and they have likewise passed legislative enactments in order the more effectually to *protect* our rights, and *preserve* our race. Our females have also received valuable instructions from you, regarding their domestic duties and em-

ployments, by which increased comforts have been introduced into our families, and the foundation laid for our more rapid improvement in the habits of civilized life, while the advice and counsel received from the men and women friends in relation to our social and domestic affairs and employments, as well as in regard to withdrawing of our females from field labour, and occupying themselves in the more appropriate duties of their household affairs, has not been without its beneficial influence in raising our standard in the scale of civilization, from which our people can never retrograde. The plume, the waumpum, the paint, the eagle's claw, and all the other peculiarities of savage costume,—once laid aside from the Indian toilet, being the effect of civilization, can never be reinstated.

Brothers,—

Many of the aged among you, must recollect our condition at the time you first commenced your labors amongst us, and by comparing our then condition, with our present improved state, it must be evident to you that your labors have not been in vain. From the precarious mode of subsisting by the chase, we have become agriculturalists,—our wigwams have been exchanged for fine frame and substantial log houses,—and by the diffusion of knowledge and education among our people, we have become intelligent and enlightened, so that we can clearly see our rights and understand them. Our improvement has not been limited to social relations only, but an important

change has taken place in our political affairs. Instead of the aristocratic and irresponsible government by Chiefs, we have now a constitutional government, based upon republican and democratic principles.

Brothers,—

It is with shame and sorrow that we acknowledge, there are some persons among our people, who are disposed to censure the Society of Friends, because they refused to interfere in the late political controversy among our people. We wish you to understand that the leaders of the party who are accusing *you*, are the very men who, a few years since, sold every inch of land that belonged to our nation. They have not the confidence of the nation, and are, therefore, without influence among the masses generally. They are the enemies of our nation. We utterly denounce and condemn their actions and proceedings toward Friends.

Brothers,—

We have now briefly enumerated a few of the acts of kindness, and some of the important services you have rendered our people, and it is with much pain and sorrow we learn you are about to close your labors among us. We have, as associates, passed through many dangers, and severe trials and hardships.—In all these you have ever stood by us and been our support,—have counselled us in our troubles,—consoled us in our misfortunes,—strengthened us when feeble, and often relieved our necessities:—all

—all of these kind offices have endeared you to us.—
To part, are words too severe for our ears.

Brothers,—

Your labors among us are now about to be discontinued, but you have assured us that you are still our friends, and willing to assist us whenever it shall become necessary,—that you will continue to feel an ardent desire for our future welfare, and extend your fostering care over our people,—finally, that you have not abandoned us to become a prey to our heartless enemies, the land speculators.

Brothers,—

We hope that you may teach your children to love and pity the red man, so that when the Master of Life and Light shall call you hence, your red brothers may still have friends like you, and the good understanding now existing between us, be forever perpetuated and cherished between your posterity and ours.

Brothers,—

The Council of our Nation have, under our new form of government, determined, as a monument of our gratitude for your labours among us, that the school-house and farm occupied by you, shall be converted into an asylum to be called the “Orphan’s House,” wherein the orphans and poor children of our nation may henceforth find a home, and be instructed in the arts of civilized life. It shall be continued under the charge and supervision of the

Legislative Council, which will take measures to provide for its maintenance and support.

Brothers,—

For the services you have rendered us, accept the gratitude of an injured and oppressed race. We earnestly invoke the blessings of the Great Spirit upon you, and ask him to extend his protecting care over your friends, who are now here with us, and that whenever they depart from among us, he will conduct them safely home, to join you once more.

Brothers,—

Farewell.

Signed on behalf of the Committee of the Council of the Seneca Nation of Indians :

PETER WILSON,
JOHN LUKE,
JOHN SNYDER,
{ LITTLE JOE.

(Attested)

WM. JEMERSON, } *Clerk of the
Seneca Nation
of Indians.*

The sum of one hundred and thirty-two dollars and fifty cents, mentioned in our Report last year, as having been advanced by one of our number, has been repaid : which is all the money which has been drawn out of the Treasurer's hands by us, since last

Report, and we do not know of any claims against the Committee, remaining unpaid.

The Minutes and Documents belonging to the Committee, are herewith presented.

In closing their labours in this interesting concern, the Committee have felt great satisfaction in the belief they unitedly entertain, that their appointment and labours, made in conjunction with the other Yearly Meetings, have been signally blessed to the Seneca nation of Indians, and can be referred to by themselves, as strengthening the chords of love, between the members of distant Meetings, united together in the service.

Signed by direction and on behalf of the Committee.

JOHN J. WHITE, Clerk.

Philadelphia, 5th Mo., 14th, 1850.

An exercise opened and spread at this Meeting, sympathizing with the sufferings and wrongs of the poor African, held in bondage, and particularly with reference to the domestic slave trade, much feeling was expressed, tending to the melioration of their condition, and their restoration to those privileges, common to every human being, which, under Providence, is equally the right of all. After spending some time in the consideration of this important subject, it was agreed to be referred to the serious deliberation, and close attention, of the Representative Committee, or Meeting for Sufferings; and

they are desired to embrace every right opening, which may offer in the wisdom of Truth, to advance our testimony in this righteous cause.

The following Report on the Treasurer's account, was approved, and George M. Justice, therein named, was united with, and he is accordingly appointed Treasurer.

To the Yearly Meeting.

The Committee appointed to examine and settle the Treasurer's accounts, having mostly met and compared them with his vouchers, find the same correct, and leaving a balance in his hands of five hundred and thirty-nine dollars and sixty-six cents, due the Yearly Meeting, the Quotas being all paid in.

We think it not necessary to raise any money the ensuing year, and are united in proposing George M. Justice for Treasurer.

Signed on behalf of the committee.

JOEL ATKINSON.

RICHARD DARLINGTON.

SAMUEL BUNTING.

Philadelphia, 5th Mo., 14th, 1850.

The Committee on the concern brought up from Abington Quarterly Meeting, made the following Report, which being considered, was approved and directed to go down to our members, in the Extracts.

To the Yearly Meeting.

The Committee, to whom was referred the concern brought up from Abington Quarterly Meeting, on the subject of *secret* societies, report, That, having twice met and deliberately considered the subject, have, with much unanimity, agreed to lay before the Yearly Meeting the following Minute of Advice, with the view, that if approved, it may go down in the Extracts, for the observance of subordinate Meetings.

“Under a tender concern for the preservation of our members in that purity and simplicity which become our Christian profession, this Meeting is engaged solemnly to caution them, and especially the younger part of society, against any connection with the societies of “Free Masons,” the associations calling themselves “Odd Fellows,” or any others requiring of their members a pledge of *secrecy*. Many of these extract money from their members, under the plausible pretence of benevolence; whilst they frequently draw them away from their families and business, into places and practices inimical to their best interests. Their convivial meetings, their vain ostentatious processions, and high sounding titles, are corrupting in their tendency, and inconsistent with our religious profession. Friends are therefore earnestly and affectionately advised against becoming or continuing members of any such associations. Our Divine Master encouraged no *secret* societies. His disciples were to stand as a city set

on a hill, which could *not be hid*. They were to let their light shine *before men*, that they, *seeing their good works*, might glorify our Father who is in heaven. Overseers, and other concerned Friends, are advised to extend timely caution and admonition, in all cases where any of our members have joined such societies, or may be in danger of thus being led astray by them."

Signed on behalf of the Committee.

LINDLEY COATES,
BENJAMIN PRICE,
CLEMENT BIDDLE,
BENJAMIN FERRIS.

Philadelphia, 5th Mo., 17th, 1850.

Epistles to our Brethren at their Yearly Meetings in New York, Baltimore, Ohio, Indiana, and Genesee, were read, approved, and the Clerk was directed to have them transcribed, signed and forwarded.

This Meeting has been large, and we believe, has at times been furnished with the evidence of the overshadowing wing of ancient Goodness, enabling us to transact the business which has come before us, with a comfortable degree of forbearance and brotherly kindness. Under a thankful feeling for this favour, it was concluded, hoping if consistent with

the Divine Will, we may be permitted to meet again at the usual time next year.

Extracted from the Minutes of the Yearly Meeting, and signed on behalf thereof.

JAMES MARTIN, *Clerk.*

EXTRACTS

FROM

THE MINUTES

OF THE

YEARLY MEETING OF WOMEN FRIENDS,

HELD IN

PHILADELPHIA,

BY ADJOURNMENTS, FROM THE THIRTEENTH OF
THE FIFTH MONTH, TO THE SEVENTEENTH
OF THE SAME, INCLUSIVE,

1850.

PHILADELPHIA:
T. ELLWOOD CHAPMAN,
No. 1 SOUTH FIFTH STREET.

1850.



EXTRACTS OF WOMEN'S MEETING.

AT a Yearly Meeting of Women Friends, held by adjournments, from the 13th of the Fifth Month, to the 17th of the same, (inclusive,) 1850.

From all our constituent Quarterly Meetings, reports have been received ; also from the Half-Year's Meeting of Fishing Creek, by which it appears, the following Friends were appointed to attend here as representatives, who being called, were all present except four ; for the absence of two, reasons were given.

Minutes for Friends in attendance with us from other Yearly Meetings were read at this time, as follows : one for Esther Haviland a minister, from Shappaqua Monthly Meeting New York ; one for Elizabeth Quinby an elder, and one for Robert Haviland an elder, from the same Meeting ; one for Eleazer Haviland a minister, from Nine Partner's Monthly Meeting New York ; one for William Stabler, a minister from Alexandria Monthly Meeting Virginia ; one for Samuel and Catherine Keese ministers, from Peru Monthly Meeting New York ; one for William Ellis, a minister from Monallen Monthly Meeting Pennsylvania ; one for Israel Drake, a minister from Rennssalearville Monthly

Meeting New York; and one for Aaron Packer, from Short Creek Monthly Meeting Ohio.

Epistles from our sisters at their Yearly Meetings of New York, Genessee, Indiana, and Baltimore, have been read, and their contents have afforded encouragement to many; their tendency being to stir up the lukewarm among us, to greater faithfulness in the fulfillment of our several duties. A living testimony was borne to the importance of closing our eyes to the infirmities of others, and our ears to the hearing of their weaknesses, in order that we may be able to discern and follow the pointings of Truth in our own minds.

A minute has also been produced from Ohio Yearly Meeting, informing that no way opened to address an epistle to us at this time.

The representatives were desired to stop at the close of the Meeting, to confer together, and propose in the afternoon sitting, the names of Friends to serve as Clerk and Assistant Clerk.

Second day—Afternoon.

Deborah F. Wharton, on behalf of the representatives, reported that they were united in proposing for the consideration of the Meeting the name of Mary S. Lippincott for Clerk, and Mary H. Schofield to assist her. Unity being expressed, they were appointed to that service.

To Essay replies to the Epistles, from our sisters (at their Yearly Meetings) with which we correspond, a committee was appointed.

Our Friend Sarah Hunt being prevented by indisposition from attending the Yearly Meeting, felt a concern to address an affectionate Epistle thereto—which being read, was grateful to our feelings, and it was directed to be appended to the Extracts.

To aid the Clerks in collecting the Exercises of the Meeting, and in preparing them to be sent down in the form of Extracts, a committee was appointed also to attend to their printing and distribution.

The contributions have been received.

Fourteenth of the month, and third of the week.

The state of society was proceeded in, as far as the fourth query.

The many deficiencies acknowledged, produced this mournful feeling: “How is the gold become dim, and the most fine gold changed.”

The great neglect in the attendance of our religious Meetings, brought forth many living testimonies, tending to stimulate us to an increasing interest and concern, in attending to this important requisition. Mothers were encouraged faithfully to perform their duties to their tender offspring; and the beloved youth, were called to withdraw from the fascinating amusements and fashions of the world, in order to become clothed with the spirit of meekness, and endued with that wisdom which would make them ornaments in society.

Third day—Afternoon.

The fifth and sixth queries and their answers were read.

During our deliberations, a feeling of deep exercise and concern clothed our spirits on account of the lamentable departure amongst us from that moderation and simplicity which so eminently characterized our worthy predecessors, and which we feel we are still called upon to observe. We believe luxury and superfluity are indulged, to the wasting of our precious time, the abuse of those talents with which we are gifted, and the misuse of the good things of this life, which are liberally bestowed by our Bountiful Giver, and over which we are placed as stewards.

The oppressed descendants of the African race, both bond and free, still claim our deep sympathy, and an earnest solicitude has been expressed that a state of apathy may not be ours; but that putting our souls in their souls' stead, we may do whatever our hands find to do towards relieving their sufferings, and bettering their condition; also aiding those in our different neighborhoods in educating their children, and guarding their morals. We were affectionately exhorted individually to examine how far we are aiding in the continued oppression of the slave by a participation in their unrequited labor.

Fifteenth of the month and fourth of the week.

The remaining queries and answers were read.

The indulgence in music by some of our members, and the admission into their families of costly instruments, have caused a deep concern, and strong appeals have been made to mothers to be watchful and guarded how they encourage a desire in their children to participate in this and other insinuating amusements. And daughters were earnestly entreated not to indulge in the extravagancies that wealth can procure, but rather let their surplus means be employed in relieving those who are in want of the necessaries of life. And the language has been uttered, can it be possible that any of our highly professing society can spend their money for the extravagant luxuries often furnished at their social companies, while so many are suffering under the weight of poverty and oppression!

Many living testimonies were borne, tending to stir up the lukewarm, to strengthen the feeble-minded, and encourage the mourners in Zion.

A renewed evidence of the prevalence of that love which is ever the badge of discipleship has been furnished; and a feeling of solemnity has crowned our gatherings from sitting to sitting. The solid deportment of those young in life has furnished a hope that not a few will come forward in the support of those noble testimonies given us to bear.

Fourth day—Afternoon.

The second annual query and its answers were read; also interesting reports from several of our constituent Meetings on the subject of schools and libraries, manifesting a continued interest to adhere to, and act in accordance with the advices of the Yearly Meeting on the subject. One Quarterly Meeting informed that the colored children participate equally with others in the benefit of its school fund.

Much feeling advice has been offered tending to stimulate us to greater exertions in our different neighborhoods, in aiding those who have need, to receive an education to fit them for business; also to give that kind of home education to our children, and others under our direction, which will make them useful in whatever sphere of life they may be placed.

The following report from Caln Quarterly Meeting was read.

To wit:—The subject of schools, and the situation of many Friends who live remote from each other, and not free to send their children to the common schools under the direction of officers of the Commonwealth, being again brought into view by reading the second annual query, much sympathy was felt and expressed for parents thus circumstanced, and it appearing that some such employ teachers in their families, the practice is much approved and commended, especially for young children. But upon

consideration, it is our sense that we cannot discharge our duty to our children and to posterity, until we provide ample means, independent of the public schools, of conferring upon them a religious guarded education, under the superintendence of the Yearly Meeting. And the Clerk is directed to append to our report the sense of this meeting, so as to submit the subject to the judgment of the Quarterly Meeting, in order, if then approved, it may be forwarded to the Yearly Meeting, for such action thereon as that Meeting may deem proper.

During our deliberation thereupon a deputation from Men's Meeting informed us that they had had the subject before them, and their deep interest therein resulted in the appointment of a committee to join a committee of Women Friends (should one be appointed) to take the subject of education, the state of schools, and the wants of society, under consideration; the Meeting united therewith, and the following Friends are appointed, viz:

Deborah F. Wharton, Lucretia Mott, Lydia Longstreth, Sarah S. Tyson, Elizabeth M. Davis, Susanna Pusey, Jane Johnson, Mary Lightfoot, Mary B. Eaches, Keziah Foulke, Ann C. Morgan, Hannah Y. Richardson, Catherine Foulke, Mary Magill, Mary H. Schofield, Elizabeth Comfort, Rachel Palmer, Elizabeth Paxson, Elizabeth K. Eastburn, Rachel T. Jackson, Mary Betts, Martha Dodgson, Mary Yarnell, Eliza Hoopes, Lydia P. Brinton, Jane Pierce, Elizabeth Moore, Lydia Lee, Dinah Mendenhall, Hannah Thompson, Rachel Hicks, Ann

Coates, Abigail Coates, Maria Jane Chandler, Mary Offley, Patience H. Jenkins, Ann Denny, Elizabeth Palmer, Fanny Temple, Hannah F. North, Susan Rulon, Elizabeth W. Ridgway, Edith Sterling, Maria Kirby, Hannah Middleton, Susan Carroll, Mary G. Allen, Mary C. Kaighn, Mary Jessop, Mary S. Lippincott, Martha W. Reeve, Catharine Clement, Maria C. Elliott, Elizabeth T. Andrews, Mary B. Lippincott, Mary R. Eves, Frances H. Wilson, Sarah E. Wilson, Hannah Ann Foulke, Hannah George, Hannah Ann Dudley, Mary W. Lippincott, Rebecca Matlack, Lucy Cooper, Ann A. Townsend, Lydia Gillingham.

Some of the reports acknowledge the reception of the Extracts of last year.

Sixteenth of the month, and fifth of the week.

The subject from Fishing Creek, under consideration the past year, has been again before us, and resulted in its dismissal, in unison with the decision of Men's Meeting.

A feeling of sympathy has been manifested for the Friends who made the request, and a desire expressed that they may still continue to abide in the patience, till a way opens for their wants to be relieved.

Seventeenth of the month, and sixth of the week.

An Essay of an Epistle to Baltimore Yearly Meeting was produced, read and united with.

The Committee who were appointed at a former sitting to examine the Treasurer's account, report it correct. The quotas are not required the present year.

A concern prevailed that a judicious selection of books, Friends' writings and others, may be placed within the reach of all our members, and that the youth may be encouraged to read them in the place of light and unprofitable works; Preparative meetings are encouraged to forward voluntary contributions to the Committee having charge of the Yearly Meeting's Fund, to be appropriated for the benefit of Libraries requiring such assistance.

Susanna Pusey, Jane Johnson, Harriet I. Moore, and Sarah S. Tyson were added to the Committee having charge of the Yearly Meeting Fund.

We have had an acceptable visit at this time from our friend Israel Drake.

Sixth day—Afternoon.

The Committee having charge of Indian affairs produced a satisfactory report, which was read; also an interesting and affectionate address from the Indians to the Committee, and through them to the Yearly Meetings, which have so long had them under

care and labored for their help. This report is printed in Men's Extracts.

It is agreed to release the Committee, in accordance with the conclusion of last Yearly Meeting.

Epistles to our sisters at their Yearly Meetings of New York, Genessee and Ohio, were read and approved, and are directed to be transcribed, signed and forwarded.

A memorial concerning our beloved friend, Rachel Mason, (dec'd.,) from Philadelphia Quarterly Meeting, prepared by Spruce Street Monthly Meeting, has been read, portraying a life of piety and devotion, and an end crowned with peace.

We have been favored to feel the over-shadowing presence of the great Head of the Church throughout the different sittings of this our annual gathering, solemnizing our feelings, and drawing them forth in love one towards another. Under this influence we were enabled to transact the business that has come before us with harmony and condescension. Grateful for the favor, we conclude, to meet again at the usual time next year, if consistent with the Divine will.

Extracted from the minutes by

MARY S. LIPPINCOTT, *Clerk.*

To Philadelphia Yearly Meeting of Women Friends.

DEAR FRIENDS:—

To you is the salutation of love unfeigned from a suffering fellow-servant, who through long and painful watching has been sustained by Him who said, “I will never leave thee nor forsake thee”—whose exhortation to you now is, to trust in the power of God, and rest under the covering of His Spirit. Be not easily moved away from the hope of the Gospel of Christ, which stands not in word but in power—then will He, whose eye is upon you, bring you through the wilderness of confused ideas which spring in the imagination, and give you a clear perception of His holy attributes, and what His will concerning each one individually is, renewing your strength in Him, in whom all our well-springs are. May His Holy Spirit cover you as with a mantle, and direct all your deliberations—then will your strength be renewed—and when you disband, you will be qualified to go out into the world, when called and led forth, and like the great Pattern, do works of righteousness and mercy in the Father’s name, and He only be honored, and self laid low—then would Philadelphia Yearly Meeting be a light as far as she was known, and on her ensign would be the inscription, “Peace—peace to Him that is far off, and peace to Him that is near.” My spirit salutes the living members in Christ, in that oneness which was the prayer of Him who offered Himself as

a lamb without spot—may these be encouraged—for He who hath His way in the deeps, in the clouds, and in thick darkness, is with them, though they may perceive it not. He will give His Angels charge concerning them, to bear them up, and give them strength according to their day—for the work is His, and He will carry it on to the praise of His great name. Oh that you could feel that He is able to save by many or by few, and wait His own appointed time, for the accomplishment of His own great and wise purposes—then would none glory in their wisdom or in their strength, but in being chosen out of the world, and counted worthy to suffer for Christ's sake. Another class are especially dear to me, for whom I feel a deep and abiding concern—whose hearts I think will respond to the salutation of love which goes forth to meet them—these are the young mothers, having an infant charge committed to them. And great is their responsibility—oh that they could see it as I see it—that they could feel it as I have felt it, when led forth in spirit to visit them, at a time too when I seem to stand upon the verge of eternity, and have found for myself, that every thought and word must be weighed in the true balance—my prayer to the Father for these has been, that He would give them wisdom, and understanding, and strength, to resist the vanities of the world. There is a concern that has rested abidingly with me, which I brought away from our last Yearly Meeting to my great sorrow, and made covenant with my Maker, that if spared

another year, it should be thrown where it belonged—this was on the subject of music—for those members of our society who have imbibed a fondness for it, and so far given way to it, as to purchase costly instruments, or suffer the more simple ones to be introduced into their houses—saying, the inclination is given us, and there can be no harm in indulging it. All that our Maker has furnished us is good—but every propensity should be subservient to the “law of the Spirit of Life in Christ Jesus.” There are many considerations on this subject to be weighed seriously—first, whether anything that diverts the attention from reflecting on the end of our being, and engrosses the time which can never be recalled, can be deemed innocent. Secondly, whether the *means* thus appropriated, is not an abuse of the lower gifts of our Heavenly Father. Though we may have much of this world’s goods, we are but stewards of His manifold blessings, and it will surely be said to us, What hast thou which thou hast not received?

Dear young sisters, take heed to the gift that is in you, and bear in mind, when you sit by the piano, diverting yourselves and the senses of your children, that *these* are plants for immortality, placed under your care, and their tender minds susceptible of good—every one of them is a field for cultivation, a garden to be enclosed—that in the enclosure nothing may be found but plants that will bloom in the Paradise of God—if you do your part, the ministration of angels will purify their hearts, and hallow

their footsteps, as they grow up to a state of companionship. Music has its leading tendencies; for those who indulge in it, rise from the piano, ready to participate in the dance, and other frivolous amusements. Can you not be prevailed upon, dear young friends, to stand nobly for the support of the testimonies of Truth?—Oh, it seems to me, that one sacrifice on the part of some of you, might be the means of bringing many more into the path of obedience, and these will sit down together under the shadow of the Almighty, and the mantle of His love will cover them—then, instead of the sound of the harp-strings, thanksgiving will spring up as a living stream, and melody, such as flows from Seraph hymns in the presence of God. Look not to what will be said of you—remember the saying of the Divine Master—“fear not them which kill the body, but fear Him whose power extends over soul and body,” and rewards an hundred-fold, even in this life. And now I will say to my dear young friends of every class, upon whom the dews of Heaven have descended, whom the Day-spring from on high hath visited, devote the morning of your day to your Maker’s service—be faithful to the little which opens to your own minds—be meek and humble—then will your walk and conversation diffuse health and sweetness, and you will be as a garden which the Lord hath blessed. Never make light of serious things, nor undervalue the means appointed to strengthen the good—cavil not at the Scriptures, nor distrust what finite conception cannot comprehend—all that is needful for

any one, will be opened in the right time; and it is our part, in simplicity, to “let obedience keep pace with knowledge.” When this is our state, we understand the Prophet who said, “The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days;” an enlargement of the understanding, according to the measure of our faithfulness to the grace of God, truly called the “unsearchable riches of Christ.” May the afflicted of every class, the weary, way-worn travellers, who feel that they have neither bread in their houses, nor water in their cisterns, look to Him who hath all power to bless—for these “the wilderness and the solitary place shall be glad, the desert shall rejoice and blossom as the rose.” The windows of Heaven shall be opened—with living bread shall they be satisfied. Finally, beloved sisters, farewell. May we take the cup of salvation and drink together, though it have the dregs of bitterness in it—that when this mortal shall put on immortality, and this corruptible, incorruption, “death may be swallowed up in life.” May we so live in watchfulness unto prayer, that if we never meet in mutability, we may, when done with the fleeting things of time, join that assembly which no man could number, and unite in praising Him who hath redeemed us by His love and mercy, and made us meet for His heavenly kingdom.

Your Sister in love unfeigned,

SARAH HUNT.

MOORESTOWN, 5th Mo., 9th, 1850.



the promotion of that confidence among ourselves, which will enable us to go forth before the world as a united body.

“It appears to have been the concern” of the Yearly Meeting, *“revived from time to time with increasing weight, to testify their entire disunity with the practice of enslaving mankind;”* and our members are *“exhorted to be no way accessory to this enormous national evil, but to discourage it by all the justifiable means in their power;”* they are also *“earnestly desired to use the influence they have with those who hold Slaves by inheritance or otherwise, to have them treated with moderation and kindness, and instructed as objects of the common salvation, in the principles of the christian religion.”*

It is looked upon as a violation of our principles for Friends to hire Slaves, *“when the price of their services is intended for the benefit of those who claim the right of ownership;”* and they are cautioned against *“doing any thing by which their bondage may be prolonged.”*

It is evident that the Yearly Meeting does not recognize the institution of Slavery as one that can be upheld where christian feelings predominate; and that under this conviction its members cannot assist in carrying out such laws as may be enacted to perpetuate its existence, without violating our testimonies.

We do not know of any civil government where the religious feelings of its members are more properly regarded than the one under which we live. It professes to be founded on a recognition of equal rights between man and man, and to allow each of its citizens the privilege of worshipping the Supreme Author of his existence in the manner which he believes most conducive to his own happiness.

Whilst we do not feel at liberty to oppose the laws of the land by any demonstration of violence whatever, or to speak evil of those who enacted them, we have the right of calmly and firmly maintaining our ground against wrong and injustice, and of giving living evidence of our faith, by suffering, if necessary, for a cause which we believe to be founded in Truth.

As followers of a meek and lowly Pattern, we are called upon to meet the spirit of oppression with humility, and should endeavour to convince the world of the efficacy of that power which ought to influence our actions, by patiently maintaining our testimonies with loving kindness under the most trying circumstances.

It still remains to be our duty to testify to the universality of the gospel dispensation, and to prove by our lives that the injunction "to do unto others as we would that they should do unto us," is held in remembrance by us as a people.

We are therefore solicitous that the freedom of the Slave should be advocated in that spirit which bears a faithful testimony against evil, while it breathes kindness and good will towards those who hold them in bondage. To attempt to coerce our southern brethren to give up that which they conceive to be their legal property, instead of convincing them of the wrong they are doing by holding their fellow men as Slaves, will almost necessarily lead to excited and exasperated feelings, in which the still small voice of truth is seldom heard. We are apprehensive that such a course would be more likely to close up the way of those who might be rightly qualified to labour among them, than it would be to mitigate the evils of Slavery.

The cause appears to us to require such faithful labourers as may be qualified to go among our southern brethren, to sit in feeling with them, and, as way opens, endeavour to convince them of the iniquities that are inseparably connected with the system of Slavery.

We are ready to believe that many minds would acknowledge the witness for truth within them, if awakened in that spirit of Love which should clothe a christian messenger, and that more who now scarcely comprehend the nature or tendency of the evils which surround them, would rejoice in the freedom of the Slave, if they were convinced that it could be rightly accomplished.

If our members will bring their minds to reflect upon those means which would be most likely to operate on themselves if in error, they will see the necessity of a

spirit of charity and forbearance, and will seek to be endowed with power from on High, to enable them to go forth in gospel love and humility. Under such circumstances, we believe that their labors would be abundantly blest; and although they might not perceive any immediate effect produced from their efforts, yet we may reasonably hope that the seed thus sown would eventually ripen into good fruit, and all have cause to rejoice together.

We would recommend our members firmly to adhere to the principle of acting conscientiously and uprightly according to the light received, and to decline on such grounds to be made the instruments of a law that requires them to assist in returning a human being into a bondage which we believe is not sanctioned by divine authority; but which, on the contrary, appears to us to have been established in violation of those christian principles which we profess.

And we also recommend them in their intercourse with the colored people, to imbue them, as far as lies in their power, with that christian spirit of meekness and suffering which becomes the followers of the Lamb; and to counsel them that they offer no resistance, by carnal weapons, to whatever injustice or oppression may fall to their lot in consequence of the state of things now existing in our land.

Some of you may be called into suffering on this account; if such should be the case, we would encourage you to place your whole reliance on that power which can relieve your minds from all oppression, in the assurance that "every one that hath forsaken houses or brethren, or sisters, or father or mother, or wife or children, or lands," for Christ's sake, "shall receive an hundred fold, and shall inherit everlasting life."

ANNUAL REPORT

OF THE

ASSOCIATION OF FRIENDS

FOR PROMOTING THE

ABOLITION OF SLAVERY

AND

IMPROVING THE CONDITION OF THE FREE PEOPLE OF COLOR.

FOR THE YEAR 1851.

PHILADELPHIA:

T. ELLWOOD CHAPMAN,

No. 1 SOUTH FIFTH STREET.

1851.

REPORT.

In anticipation of again mingling with our friends in the capacity of an Annual Meeting, we have as usual prepared our Report, in order to present you with some of the occurrences of the past year, and though we can give no very flattering account of our stewardship, and have again to reiterate the oft repeated regret, that so little has been accomplished while so much remains to be done, yet still we believe this practice to be a good one, having a tendency to stir up the pure mind by way of remembrance;— and the evidence we oftentimes have, when thus assembled, that there is yet life within our borders, has a cheering and encouraging influence on our labors for the future.

Our meetings have been held regularly as in past years, and while much interest has frequently been manifested, we have sometimes had cause to regret the absence of the familiar faces of many of our friends, with whose presence we are usually greeted in these, our annual gatherings, and whose well known sympathy for the oppressed, we had reason to hope, would have led them to become more active and untiring participants in efforts for the amelioration of their sufferings.

Desires have also been spread before us that the exertions of more of our younger friends might be enlisted in this cause—their ardor and industry, as we at times have gratefully experienced, are invaluable when directed into right channels, and we believe much true enjoyment and peace of mind would flow from such labors of love, attended though they may be, by the occasional sacrifice of some of their amusements.

During the last session of Congress, a memorial was addressed to that body by this Association expressive of “our concern and sorrow” at the passage of the Fugitive Slave Law, asserting that—

“While we would in no wise be found interfering with the laws which govern individual States, however much we may conceive some of them to be at variance with christian principles, yet we nevertheless feel called upon to enter our earnest protest against any law enacted by Congress that violates the principles of Justice and the rights of Humanity.”

And while uniting with our present Chief Magistrate in his truthful expression that “The great law of morality ought to have a *National* as well as a personal and individual application,” we expressed our views as to the inconsistency of this law with Christianity, and its repugnance to the fundamental principles of our government, as well as our fears as to the results of its unjust provisions, and stated as our belief that—

“The assertion so frequently made, that the passage of this law was *necessary* to avert threatened dangers, we regard as en-

tirely fallacious, as it can never be a christian duty to make compromises with evil, betraying as it does, a want of confidence in that promise which has ever proved itself able for all emergencies," concluding with the petition that—

"Having the welfare of our common country at heart, we respectfully, but most earnestly ask for its immediate repeal, feeling assured that by so doing, you will not weaken or endanger, but strengthen and secure the stability of our Free institutions, as it is only by *Righteousness* that a nation can be exalted or preserved."

Though we can scarcely conceive the necessity of offering to any into whose hands this report may come, any argument to prove the unrighteousness of this law, still, the following, extracted from a sectarian periodical, devoted to general information and not to the anti-slavery cause, so well defines a part of the practical operation of it, that we have not deemed it out of place to insert it here. It states that—

"It commands us as good citizens to become the servants of oppression, and to aid in hunting down and arresting a brother or sister who has been moved by the love of freedom to risk all the exposures which environ the attempt to gain it, that he or she may be returned to an unjust bondage, in comparison with which we would choose death itself. If some poor fugitive ask for a cup of water, or a piece of bread, or crave to warm himself by our fire, or to sleep on our floor, it forbids us, on pain of ruinous fines and a felon's cell, to allow him what he asks, because we shall thus directly or indirectly, aid, abet, or assist him to escape. Or, should that fugitive, in agony lest he shall be forced back to the bondage he has ventured so much to escape, knock at our door and say, 'I can go no further; as you are a man and a Christian, harbor and conceal me from the man-hunters on my track,' it forbids us to do it on the penalty of two thousand dollars and six months imprisonment. It is here that we find ourselves in contact with the deepest depravity of this law. It makes the commonest charities, nay, the simple decencies of life, crimes. It prescribes Christian duty a felony. It commands us to do what the divine law forbids, and what no man with a Christian conscience can do without feeling that he grievously sins. It forbids what, by most imperative sanctions, God commands. Thrusting itself between us and our brother, while God and religion and the instincts of our nature tell us to love and befriend him—to feed him if he is hungry, to shelter him if he is needy, to deliver him from the hands of cruelty if we can, it forbids us to do so at our peril."

While too many at the North have shown themselves either willing participants in the practical operation of this law, or openly sanctioning its cruel mandates; the great repugnance to its unrighteous provisions, has, in several States, manifested itself by legislative action. That of Ohio has passed resolutions instructing its Senators and requesting its Representatives in Congress to procure a modification of it—to which they annex the following, viz:

“And if said law, in the opinion of Congress, cannot be so amended as to give to persons claimed as fugitives from labor, the benefit of every legal defence of their liberty, we then recommend the repeal of said law.”

During the past year we have taken no active measures in reference to Free Produce, yet we desire the importance of the subject may not be lost sight of, and would refer such as may be disposed to doubt that a preference given to this, over that of unrequited toil, would be productive of any practical beneficial results, to the fact that it has been computed that every *ten* persons consuming the produce of slaves, make a market for the labor of one slave. Now as it is a settled principle that *demand* always regulates *supply*, it needs no very cogent reasoning to show the effect, that the abstinence of even the Society of Friends, would have on slavery—it would certainly contribute much towards shaking its strong holds to the centre; and did this feeling predominate in the *Free States* to any considerable extent, the death knell of slavery would soon be rung.

Although the difficulties of obtaining free labor goods in large quantities are not yet overcome, partly from the determination of the manufacturers to compete in price, if possible with other goods in the market, and thus in some measure, keeping back a supply, we have authentic information that the demand is on the increase, and particularly so in the *West*, where the anxiety in some neighborhoods for procuring them is so great, that when the merchants of the vicinity are not disposed to supply their wants in this respect, families will sometimes unite in sending an order to this city, of a size sufficient to have the articles packed and forwarded by the usual public conveyances. A very great improvement has taken place in the quality, variety and styles over the past years, and at much lower prices.

The proprietor* of the Free Labor Store in this city, being dissatisfied with the quality of some of the groceries furnished him, (particularly sugars,) visited the West Indies in the Eleventh Month last, and we believe the arrangements there made by him will enable him to satisfy his friends in this particular for the future. It is gratifying that the subject itself was deemed of sufficient importance to induce the visit, and we invite for him that patronage that his exertions for the accommodation of his customers merit.

We have had printed and distributed one thousand copies of our Annual Report of last year, and we trust that the publication of the various extracts from the laws of the Slave States, as therein contained, has had a tendency to throw light on the cruelties of this system of oppression and to awaken many minds to a more just sense of its enormities.

*George W. Taylor, N. W. corner of Fifth and Cherry Streets.

Our interest in the education of the colored population of this city has not been permitted to decrease. We continue to look upon it as of vital importance, not only as concerning those immediately benefitted, but as a refutation of the assertion so frequently made, that they are incapable of receiving or retaining the elementary branches of instruction, and as also proving, that to slavery and its influences, is the mental degradation of the race justly chargeable.

The concern is specially intrusted to a committee appointed annually, to the labors of whom, in conjunction with the great assiduity of the teachers, the success of our evening school is mainly attributable. It was opened for adult females early in the Tenth month last, the customary notice of which was responded to by an increase in the number of pupils over any winter for some years; so much so, that in the Twelfth month it was deemed advisable to procure a *third* teacher, as the duties had become too arduous for those already engaged.

From their monthly reports, as well as from personal observation, the committee were gratified by the attention the pupils manifested, and their evident improvement. Their appearance and general deportment were satisfactory, and their attendance more regular than usual. The school closed for the season in the Third month, at which time there were fifty in attendance, thus manifesting their interest to the last.

It was with regret the committee discontinued it while so many pupils were willing to attend: but the state of the funds was such as to render the measure necessary.

The number of individuals, who received the benefits of the school during the winter was large, averaging an attendance for the whole season of 56—while not unfrequently there were from 75 to 80 present, and the number has risen as high as 92 in one evening.

As anticipated in last year's report, our expenses for its continuance have been considerably increased, amounting in all to \$205.76, exclusive of donations of various articles of stationery, &c.

We also extended pecuniary aid to a school established in the lower part of the city for very small colored children, literally speaking, picked up out of the high-ways and by-ways, where they were in the practice of spending the greater portion of their time, which subsequent observation has convinced us was a judicious expenditure.

The subject of education is a branch of our undertaking to which we think there can be no possible objection, and in which, as we conceive, no one can have any conscientious scruples against laboring; and, as whatever funds appropriated for its support are kept entirely distinct from other contributions, we confidently ap-

peal to our friends for that pecuniary aid which is so essential for the successful prosecution of our object—the elevation, as far as lies in our power, of a large number of our community from the mental degradation now encompassing them.

During the recess of the school, we have not been entirely unmindful of these—their meetings, families and schools, have occasionally been visited, in the belief that a word of caution, advice or encouragement, given them as way opened, would have a tendency to cheer and comfort them in their present trying situation.

Some of the worst fears entertained in reference to the Fugitive Slave law before alluded to, have been realized—cases of hitherto happy families being torn asunder—of hardships, injustice and suffering that have occurred, and scenes of excitement and violence growing out of them are familiar to most.

And while it is an encouraging fact, that two individuals recently convicted of the crime of kidnapping, in our city, were not permitted to escape the legal penalties of that offence, it is heart-sickening, that in the State, bearing the name of our beloved *William Penn*, its legislators should so far retrograde, and throw aside his mantle of justice and mercy, as to be willing to open our prisons for the safe keeping of the panting fugitive, and not the fugitive only, but even the unsuspecting freeman who may be arrested by the avaricious taskmaster, and thus materially aid the desecration of the free soil of Pennsylvania into a hunting ground for the Slaveholder!

At our meeting in the Twelfth month, a concern was introduced that the attention of our religious society should be invited to a more particular consideration of the great evil of slavery in our land, and also the increased difficulties to which our colored population are subjected in consequence of the passage of the recent Fugitive Slave Law. For this purpose a committee was appointed to attend, and represent the subject, as way opened, to the Representative Committee in the hope that such action might be had in that body, representing, as it does, the Yearly Meeting in its recess, as would in the wisdom of truth, result in benefitting the condition of this oppressed portion of the human family.

We have since learned from members of that body, that the concern was weightily opened and received with attention; and the report made to us by our committee, of their reception was gratifying and encouraging.

Our committee on collecting and disseminating information have produced interesting reports, embodying articles on the subject of Slavery, collected from the general periodicals of the day, showing that the world around us is teeming with daily occurrences of such a varied and opposite character, that we are oft introduced into a state of feeling equally varied—at times as though our “spirits

were going out in despair, and then again being buoyed up by hope." And, though the means of obtaining information on this subject is so easy of access to all as to render a recapulation here unnecessary, yet still it may be well to refer to one or two items as possessing peculiar interest.

The law of Brazil against the Slave trade took effect on the 4th of Ninth month last. Its navy is directed to use special efforts for the capture of Slavers, and to transfer them to the civil tribunals for trial. The ships and cargoes so captured are to be sold at auction and the proceeds, after deducting *forty dollars* for each negro to defray the expense of sending them back to Africa, divided as prize money among the officers and crew of the vessel making the capture.

What a broad contrast does this law present to that passed at the last session of the Legislature of Delaware entitled "*An act in relation to Free Negroes and Slaves,*" containing among others the following provisions, viz.

"That no free negro or mulatto not now residing in this State shall hereafter come into this State."

The penalty for a violation of which is thus defined :

"It shall be the duty of the Sheriff of the county in which such negro or mulatto shall be committed, forthwith to proceed to sell such negro or mulatto to any person residing without this State for such term as shall be sufficient for payment of said fine, together with the charges of imprisonment and sale."

(An exception is made for those who may come into the State temporarily, as servants to non-residents, or seamen;) it then proceeds:

"SEC. 2. And be it further enacted, That if any negroes or mulattoes shall assemble at any political meeting of either party or any treat, he, she or they shall be deemed guilty of a misdemeanor, and on conviction thereof, shall pay a fine to the State, of twenty dollars, together with the costs of prosecution."

In Section 5th we find the following;

"And be it further enacted, That from and after the passage of this act, it shall not be lawful for any free negro or negroes, mulatto or mulattoes of this State to assemble and hold Camp Meetings, or other protracted out-door meetings, under pain of a fine of ten dollars for each and every free negro or free mulatto so assembled."

(Permission is given to free negroes or mulattoes of that State to attend camp meetings held by white citizens in any part of said State.) The next section further enacts :

"That if any Captain or Commander of any Steamboat or other vessel, shall knowingly bring or cause to be brought into this State, any free negroes or mulattoes, for the purpose of attending any Camp Meeting or other meetings, or any procession or processions, or assem-

blage or assemblages, of negroes or mulattoes, for whatever object, he shall be liable to a fine of two hundred dollars."

How sorrowfully do the provisions of this Act strike at the root of some of the social and religious privileges of many of our own community, who are bound to the inhabitants of a sister State, by the endearing ties of kindred or friendship. These are now forbidden to visit even the city of Wilmington (Del.) either for the purpose of social intercourse, or as many of them have been wont to do to join in the observance of religious ceremonies.

These annual gatherings, doubtless as dear to them as those of our religious society are to us, it will be seen are also prohibited—and the opportunity that is given for the perpetration of fraud, during the *time* for which these poor sufferers may be sold, is truly alarming. Although the period is *apparently* limited, yet still, as their purchasers must be residents of *other States*, what is to prevent the time of servitude of those who may be taken far South, from being interminable, should their masters so will it? “Wo unto them that decree unrighteous decrees, and write grievousness which they have prescribed to take away the right from the poor of my people”!

And while we are well aware that enormities much greater than these, have long been, and yet are connected with the system of slavery, still, when we see such encroachments made almost in our very midst, or, at least, extending their operations, so that they seriously affect the natural rights of many within our borders, we feel that it is a time to be aroused, and not a day for idleness.

Such things are, however, only part and parcel of this “*peculiar institution,*” but being now laid at our very doors, we see and feel them with deep concern, while the distance that separates us from the view of cases of even greater hardship, has, we fear, had a tendency to render us somewhat callous to their injustice, enabling us to read with too little emotion such advertisements as the following, clipped from a recent paper;

“The United States Marshal for the Eastern District of Louisiana, advertised to sell at public sale, in New Orleans, on the 20th ult., *four hundred and ninety three slaves*, of both sexes and all ages, from infants to old age. Among the number was one old man, called Sampson, aged 111 years.”

It may be well to observe, that this law is not *local* merely in its character, and applicable only to the State of Louisiana, but that being executed by a United States officer, we of the Free States are all implicated to a certain extent, so long as we permit our common country to acknowledge such provisions as being *enacted, sustained, and retained* by *apparently* the voice of the nation.

A contrariety of opinion has been entertained in reference to the members of the Society of Friends engaging in this, and other

works of a reformatory character—its propriety has been doubted—discouraging views have been held up to many who have felt called upon to labor, and some have even questioned the consistency of efforts of this kind with our christian profession as a sect. Such views being entertained by some of our brethren and sisters, we have thought it right to incorporate into our report a few of the sentiments and expressions of some of our early Friends on the subject of slavery, not as apologetic of *our* course, not as evidence that because they were so led, *we* are right, but merely to show that we *are not* inconsistent with the profession and *practice* of our ancestors, who were wont to cry aloud and spare not any evil against which they felt called upon to bear their testimony; and the stern, strong rebukes they sometimes uttered, we believe, have seldom been exceeded by any of their descendents in this or any other field of labor.

(We have *italicised* some portions of our quotations claiming special attention.)

It is stated in Friends' Miscellany that the first manifestation of a religious concern among Friends on the subject of slavery, occurred in the history of the German Friends settled at Germantown. In the year 1688 they presented a protest drawn by Daniel F. Pastorius to the Yearly Meeting, then held at Burlington, against buying, selling, or holding men in slavery, *as inconsistent with the Christian Religion.*

JAMES PEMBERTON was deeply interested in this important subject. In the year 1774 he was among the first of those philanthropists, who (according to Clarkson) "undertook the important task of bringing those into a society who were friendly to this cause;" and who succeeded in establishing the "*Society for promoting the abolition of slavery, the relief of free negroes unlawfully held in bondage, and for improving the condition of the African Race.*"

He filled several important offices in the Society, and continued a member thereof, until his decease. During all this time, his exertions were indefatigable in the promotion of those benevolent objects for which it was instituted.

R. VAUX in his memoirs of Ralph Sandiford, states that "from the time of his first arrival in Pennsylvania until the year 1729, he was zealously engaged through all the vicissitudes of his fortune in promulgating his opinions on the subject of slavery. This he did by a strong exposition of his sentiments, when he supposed they might have the least influence on the minds of those whom he met; and so deeply was his mind engaged with this important concern, that he sought opportunities of provoking discussion respecting it wherever he went."

The character of BENJAMIN LAY and his efforts on behalf of the Slave are too well known to need repetition.

The last testimony of JOHN WOOLMAN was delivered in a meeting for discipline, and was on the subject of the Slave Trade. It was weighty, and this last act of public labor from such a man, is stated to have made a deep impression on many minds.

WARNER MIFFLIN was also among the pioneers in this noble cause; and he ceased not his efforts with the abolition of slavery in the Northern states, as we are told that "he seldom failed at the annual assemblies, (when he was present) in his own society, to hold up to view, in a very affecting manner, the cause of this afflicted people; exciting in his fellow-members, a tender feeling for their sufferings under the hand of oppression and recommending the exercise of the spirit of prayer to the great Controller of events, for their deliverance and more general emancipation from a state of slavery; as also an unremitted attention to their guarded education and religious instruction."

JOHN PARRISH, in his manuscripts, used the following language, "I feel my mind bound, from a sense of duty, to speak *plainly* in espousing the cause of the slave, in opening my mouth for the dumb, for those who have no representatives to appear in their behalf." * * * * * "Can it be doubted that the groans of this oppressed part of the human family have reached the ears of the Lord God of Sabbaoth. Then surely, this is an object which those who trust in Providence, will be convinced would be aided by the Author of our being, should we invoke his blessing on our endeavors.

I believe slavery is one chief cause of wars and calamities."

We also find the following minute, passed by the Yearly Meeting held in Philadelphia, in the year 1798, showing in impressive language, the strong testimony the Society *then* held against the evils of slavery in every form.

"And the enormous iniquity of enslaving and trading in the persons of men, which *crying abomination* renewedly impressing the minds of many Friends with very painful sensations, under the awful prospect of Divine judgments manifest in the earth, it is desired that we may *individually labor* for qualification to offer up effectual fervent prayers for the removal of this *unspeakable wickedness* from our land—and that the meeting for sufferings, more especially, may suffer NO season to escape unimproved, wherein there may be an opening for the relief of this grievously afflicted people, or for holding up our religious testimony against every species of this *abominable evil*."

JACOB LINDSAY, in speaking of some of the enslavers of the bodies of men, characterizes them as "Georgia Monsters," and exclaims, "Oh the Georgia *Ishmaelites*!—How abhorrent a trade—How dark their poor souls (Oh my poor soul, come not thou into their secret) in sacrificing at Mammon's altar."

But to come a little nearer the present day;—we believe it right

to allude to ELIAS HICKS, who was a noble champion for *the right*. His pure Christian life and almost unexampled piety, leave no room to doubt the sincerity of his motives and actions; could the Society of Friends only follow in his footsteps in other particulars as well as in this, we should not now present the symptoms of declension so apparent amongst us. He not only bore a faithful testimony against *the thing slavery*, itself, but was equally faithful in all its ramifications. In his work entitled "*Observations on Slavery*," he places the wrongfulness of a participation in the produce of Slave-Labor, on strong grounds, remarking,

"And as the slaveholder can have no moral right whatever, to the man he styles his slave, nor to the produce of his labor, he cannot possibly convey any to a second person by any transfer he can make; for having nothing but a criminal possession himself, he can convey nothing to a second person but the same possession; and should this possession be continued through a line of transfer to a twentieth person, still it would be nothing more than the same criminal possession that was vested in the first possessor, and would convey no moral right whatever."

For, although the first possessor committed the act of violence, when he took from the man he styles his slave, his liberty, and compelled him to work, and by the same cruel force, took from him the produce of his labor; yet every purchaser of such slave, and the produce of his labor, if he is apprized of the criminal circumstances attending it, is as guilty as the first perpetrator; and should such slave and the produce of his labor pass through the hands of twenty persons, all knowing at the time of transfer the criminal circumstances attending, each would be guilty of the entire crime of the first perpetrator. This being assented to, and I conceive it is incontrovertible, I have a hope that this edition may produce a good effect, and tend to raise up many more faithful advocates in the cause of this deeply oppressed people, who may be willing to suffer every necessary privation, rather than be guilty of the least thing that may in any degree, possibly strengthen the hands of their oppressors."

His deductions on others points of the same subject were equally clear and forcible.

In closing these quotations, which might have been increased to a considerable extent, we desire to repeat, that while we look up to these bright examples with admiration and respect, and would, that we, their successors, were equally faithful; we take not *them* for our guides; we do not labor because *they did*; were this alone the mainspring of our actions, we should be the mere creatures of tradition—we hope and trust we look to a higher source, we claim a higher authority—"the still small voice,"—and to this inward teacher we would invite a more implicit obedience, confident

if this were the case, our hearts would ere long be gladdened with large accessions to the laborers in this field of promise.

We deem it advisable, also, to introduce an extract or two from our present discipline, in the belief that many of the members of the Society of Friends are not aware of the strong testimony therein contained on this subject, as well as the encouragement given; not to rest quietly from our labors, because we, as a people, have washed our hands from a *personal* participation in the enslavement of our fellow men; but, to active exertions on behalf of those still held in bondage; and attention is called to the powerful language in which the concern is there recorded.

After testifying "entire disunity with the practice of enslaving mankind," it proceeds to "exhort our members to be *no way* accessory to this enormous evil; *but to discourage it by all the justifiable means in their power*; it being obvious that wherever it prevails it tends to *corrupt the morals of the people*, so as not only to render them *obnoxious to the displeasure of the Almighty*, but deaf to his warnings, and *insensible and regardless of his impending judgments.*"

And in reference to the slaves themselves, Friends are advised against "doing *anything* whereby their bondage may be prolonged."

It defines several matters wherein the testimony of Friends against slavery may be violated—prescribes the course of treatment towards such as may thus trespass, and decides, that if ineffectual, "such member, or members, be testified against as other transgressors are by the rules of our discipline for *other immoral, unjust, or reproachful* conduct"—and concludes with the following impressive exposition of the sin of slavery.

"It appearing that, notwithstanding the many afflictive dispensations with which Divine wisdom has seen meet to visit this land, many of its inhabitants are so deaf to the language of the rod, as to continue in the *nefarious traffic* for slaves to the coast of Africa; and that the importation of them is still connived at; this meeting, considering such conduct as a *bold and impious defiance of the Ruler of nations*, and pregnant with the most alarming consequences to our country, earnestly recommends the meeting for sufferings to embrace *every suitable opening* for advancing our testimony in this respect, and for *calling the attention of the public mind* to this awfully interesting subject."

If we follow the history of this testimony of Friends down to a still later period, it appears to have been renewed at times by sundry exercises of different Yearly Meetings, of which the following are of an interesting character, and in some measure show the depth of feeling *then* experienced by Society on the subject.

In the year 1832 our Yearly Meeting addressed an epistle "To the people of Color residing in Pennsylvania, New Jersey,

and parts adjacent," in which the following language is used. "Our forefathers took a deep interest in the afflictions of your forefathers; they *labored faithfully* in pleading their cause, and often stood forth as *mouths* for the dumb."

In 1839, a committee appointed by the same body issued a pamphlet on the Foreign Slave Trade, and after detailing its horrors, and viewing the subject in some of its most discouraging aspects, it remarks, "Yet to the benevolent and reflecting mind, one door of hope still remains open—that slavery itself will be utterly abolished—that the shambles for the sale of human bones and muscles will be broken down; and then the innocent victims of avarice and remorseless cruelty will no longer be carried to a market as a source of profit.—"This is the only remaining plan within the grasp of human agency for the extinction of this crying sin."

And again—after some reference to the belief that American and British capital were then the main sinews of the Slave Trade, the committee propound the following query, of no less importance to us as a religious society, and as individuals at the present day, than it was at that period; viz:

"An awful consideration presents itself to us, and to every citizen of our common country, whether our skirts are clear of blood? Whether we are embracing every opening of duty to plead the cause of the oppressed, and are contributing our share of labor in aiding Ethiopia availingly to stretch out her hands unto God?"

In their affectionate "Address to the Quarterly, Monthly, and Preparative Meetings, and the members thereof, composing the Yearly Meeting of Friends in Philadelphia," issued the same year, after alluding to the services of Anthony Benezett and John Woolman, as well as the subsequent exercises of Friends as a body, the following encouraging language occurs:

"For some years, this interesting subject has taken a deeper hold of many friends of humanity who are not associated with us in religious fellowship. It has risen like a stream that at first reached only to the ankles, but is now become as a mighty river, resistless in its course. Not only within our own land, but from isles and nations afar off, the responsive voice of philanthropy is borne as on the wings of the wind, enforcing the practical injunction of our blessed Lord, 'Whatsoever ye would that men should do to you, do ye even so to them.'"

And in reference to *emancipation*, they say "Within a few years, great events have occurred in relation to slavery, and much light has been spread on the subject. The experience derived from emancipation in the British West Indies has opened a new era. In the midst of violent opposition, the great truth has been successfully realized, that liberated slaves may with safety *immediately* become freemen; and that the actual interests of their for-

mer masters, as well as their own, may be greatly promoted by the change."

"On this point as well as others, it is thought much benefit would result from *spreading correct information among our members*; fully believing that as Friends are apprized of well authenticated facts, connected with this deeply affecting question as it now stands, that their interest and zeal will also increase in the promotion of our righteous testimony against slavery," and, as though the committee had in view the importance of unity of feeling in this labor, the paragraph concludes: "And as we reverently seek for divine direction under an humbling sense of our own weakness we shall be brought near to each other in the unity of spirit, which is the bond of peace."

The same committee subsequently published another deeply interesting pamphlet of 46 closely printed pages, on the domestic slave trade, the whole tenor of which shows, that at *that time* the society was deeply alive to the importance of the subject, and that no difficulty was *then* experienced in discovering a field of labor wherein the sympathies of our nature could find active employment. After quoting from the American Quarterly Review,* the following, viz: "When we turn to the New Testament, we find not one single passage at all calculated to disturb the conscience of an honest slaveholder, the committee" query--

"How is it possible for a sound mind to entertain the thought for a moment, that a system replete with such a mass of iniquity is so far justified by the Scriptures that not "a single passage" can be found there "at all calculated to disturb the conscience of an honest slaveholder." Yet the crimes which constitute its essence, and without which it could not have a name to live, to wit: *avarice, cruelty, injustice, and oppression*, are everywhere condemned in both the Old and the New Testament, (more especially the latter,) as among the most offensive in the catalogue of sins!! This fact is so universally known and acknowledged, that it is not necessary to refer to texts to prove it."

"It is in vain, therefore, for any, in this age of gospel light, when 'God is calling upon man, everywhere, to repent,' to cover these crimes under false pretences; their hope is the hope of the hypocrite that shall perish. Job viii. 13. It is *the duty* of all Christians to testify against them, whether they exist in the relation of master and slave or elsewhere. But in an especial manner does it behove those *who stand in the station of ministers* of the most just, most equal, and most merciful religion of Jesus Christ, to abide faithful in their calling, and to "*cry aloud and spare not.*"

“Does the fear or favor of man, the love of ease, or of filthy lucre, cause some to shrink from the discharge of those highest and most imperative of ministerial duties? We fear there are not a few among the different denominations of Christians, who, girded, professedly, with the linen Ephod, are unfaithful to the high trust; and even some who despise not ‘the gain of oppressions,’ nor shake their hands ‘from holding of bribes.’ Great, we fear, will be the condemnation of such. In vain may they answer the Son of man, saying: ‘Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?’ The reply must be, ‘Verily I say unto you, inasmuch as *ye did it not* to one of the least of these, *ye did it not* unto me.’ Matt. xxv. 45.”

After quoting the pledge passed by Congress in 1774, viz., “We will neither import, nor purchase any slaves imported after the first of December next; after which time we will wholly discontinue the slave trade, and will neither be concerned in it ourselves, nor will we hire our vessels, nor sell our commodities or manufactures to those who are concerned in it,”—the committee speak encouragingly of the subsequent combined and organized efforts, remarking, “this was a good beginning, and for some years the work of reform advanced. Societies were organized for the protection of free blacks, and the emancipation of the slaves, both in the North and South: including among the active members, many of the leading and most influential men in the nation. The equality of human rights was *everywhere* recognised and *loudly proclaimed*.” The opinion is also expressed, that “the *whole nation* is implicated in creating and sustaining negro slavery;” and in the conclusion of the report they say, “we rejoice at any evidence of mitigation of cruelty in the treatment of the slave; but we should ever bear in mind that the accidents, or concomitants of slavery, are but a part of the evils involved in the system—that the vesting of *arbitrary power* in one man over another lies at the root of the corrupt tree. The question, therefore, being not one of treatment merely, but of *principle*, *no compromise* should be made with this iniquity on the score of kind usage while man is held as the property of man.”

This was a year of labor, of active, *heart-felt* labor, resulting, so far as we have been able to discover, in no injurious consequences, either to society, to individuals, or to the community at large. On the contrary, we have often heard it referred to as a period in the history of our society, when the soul was refreshed as by the water brook, and the heart was made to leap for joy at the communion of spirits manifested within its borders on this subject.

As time wore on, however, this industry abated, for not long after this, the society appeared gradually to relapse into a state of lukewarmness and indifference on the subject, until for some years,

nothing beyond a mere revival and discussion of it in one or two sittings of each of its annual gatherings, was accomplished, up to the year 1849, when the subject was referred to the Representative Committee, who last year reported having, during the recess, addressed a memorial to Congress against the Foreign Slave Trade.

It will be remembered the subject was again left under their care last year, which has resulted in the printing and distributing of a large number of copies of an Address on the subject of Slavery, with the purport of which most of you are doubtless well acquainted; also, their memorializing our State Legislature against the repeal of the Act of 1847, to "prevent kidnapping," &c., in which they express "their earnest desire that no measures may be adopted by the repeal of that act or otherwise, which would abridge the assurances and guarantees already existing to secure the rights of all" within the borders of this Commonwealth.

Knowing ourselves to be incorporated with the Society of Friends as a portion of its members, and being sensible of a want of faithfulness on our own part, we trust we shall not be charged with indulging in a spirit of accusation for the expression of a fear, that there has been a painful retrograding from our ancient testimony on this subject, that grateful as the efforts just alluded to have been to our spirits, viewing them in some measure as the harbingers of a better time coming, there is yet a want of life, of power, of true gospel energy, that was not wont to characterize the movements of our forefathers.

In conclusion, we would remark, that dark and gloomy as the moral horizon on the subject of slavery has recently appeared, we believe this cloud cannot remain, and that a brighter day is approaching; yet it earnestly behooves the laborers in this vineyard to weary not in well-doing, taking care, however, not to lose sight of the spirit of kindness and love, fully believing, that in proportion as each and every member of the human family is faithful to the various manifestations of duty, will be the assurance of being finally greeted with the cheering welcome, "Well done good and faithful servant, enter thou into the joy of thy Lord."

Signed on behalf of the Association.

JACOB M. ELLIS,

LYDIA GILLINGHAM,

} Clerks.

Philadelphia, 5th mo. 8th, 1851.

EXTRACTS

FROM

THE MINUTES

OF THE,

YEARLY MEETING OF FRIENDS,

HELD IN

PHILADELPHIA,

BY ADJOURNMENTS, FROM THE TWELFTH DAY OF THE
FIFTH MONTH TO THE SIXTEENTH OF THE
SAME, INCLUSIVE,

1851.

PHILADELPHIA:
T. ELLWOOD CHAPMAN,
No. 1 SOUTH FIFTH STREET.

1851.



EXTRACTS, &c.

At the Yearly Meeting of Friends, held in Philadelphia, by adjournments from the twelfth day of the fifth month to the sixteenth of the same, inclusive, 1851.

By the Reports received, it appears that the Friends therein named were appointed by their respective Meetings, Representatives to attend the service of this meeting; and, from the Western Quarterly Meeting, held by adjournment, the twenty-eighth of the fourth month, 1851, a minute was produced, as follows:—

This meeting, being again interrupted by Joseph A. Dugdale intruding himself amongst us, and claiming a right of membership, contrary to the judgment of a *very large* portion of our members; and being repeatedly requested to withdraw without manifesting any disposition to comply therewith, but still persisting in remaining, and being encouraged thereto by many of our members, contrary to our long established usage, the meeting was unable to proceed with the transaction of its business in order. The Clerk was directed to inform the Yearly Meeting thereof.

Extracted from the minutes of said meeting.

WM. E. BAILEY, Clerk.

Minutes and Certificates for Friends, members of other Yearly Meetings, attending the service of this meeting, were produced, and read as follows:—
One for John Watson and Mary H. Watson, Minis-

ters from Yonge street Monthly Meeting, Canada West.

One for Samuel M. Janney, a Minister from Goose Creek Monthly Meeting, Loudon County, Va., endorsed by Fairfax Quarterly Meeting.

One for William Tate, an Elder, companion of Samuel M. Janney, from the same Monthly Meeting.

One for John Needles an Elder, companion of Priscilla Cadwalader, from Baltimore Monthly Meeting for the Western District.

One for Asa Jones, an Elder, companion of Deborah M'Donald, from Deer Creek Monthly Meeting.

One for Richard Cromwell, a Minister, from the Monthly Meeting of New York.

Epistles were received from our brethren at the Yearly Meetings of New York, Baltimore, Ohio, Indiana, and Genesee, the reading of which was productive of edification. To prepare replies to these evidences of continued sympathy and interest, as way may open, a Committee was appointed.

Second Day Afternoon.

Certificates were produced and read for women Friends attending the service of Women's Yearly Meeting, as follows:—

One for Deborah M'Donald, a Minister from Deer Creek Monthly Meeting.

One for Martha Coates, companion to Deborah M'Donald, from the same Monthly Meeting.

One for Priscilla Cadwalader, a Minister, from Blue River Monthly Meeting, Washington County, State of Indiana, endorsed by Blue River Quarterly Meeting, held at Honey Creek.

One for Elsie H. Allen, companion to Priscilla Cadwalader, from Cincinnati Monthly Meeting.

To examine and settle the Treasurer's account, and propose the sum proper to be raised for the use of this meeting the ensuing year; and also propose the name of a Friend to serve as Treasurer, a Committee of four Friends from each Quarterly Meeting was appointed.

Thirteenth of the month, and third of the week.

The queries and answers were read to the third, inclusive, in the consideration of which there was much expression of concern for the prosperity and welfare of our members; and Friends were encouraged to the support of the discipline, and to maintain right order in our religious society.

Acknowledging our dependence for the blessings received, as we are brought together under the influence of Divine Love, the bond of brotherhood will be cemented, and the complaint of indifference would be little known amongst us. "A new commandment," said the blessed Jesus, "give I unto you, that ye love one another." As we become imbued with the spirit of this injunction we are drawn together as with the cord of love in our religious assemblies; and the same blessed influence, extending itself, would qualify to bring our families together, and encourage them in the reading of the Holy Scriptures, and we be found in the fulfilment of our social and religious duties, agreeably to the excellent advice of our discipline.

Third Day Afternoon.

The consideration of the state of society, as re-

presented in the answers to the 4th, 5th and 6th queries, claimed deliberate attention. Although the Reports furnish evidence that the members of our religious society are not entirely clear of the sale and use of spirituous liquors, as a drink, yet we believe these important testimonies are advancing amongst us, and Friends were encouraged, in their intercourse with others, to increased watchfulness and individual faithfulness. Under a proper feeling of the dignity of our Christian profession, our members would abstain from attending places of diversion, and unnecessarily frequenting taverns. Our sympathies would be awakened towards the tried and afflicted members of our fold, and assistance would be more frequently extended to aid them in business they are capable of, and our concern would be more conspicuous for the guarded education of all our children, in a manner becoming our religious profession. And every member being closely attentive to the living witness in his own heart, would bear a consistent testimony against oaths, an hireling ministry, bearing arms, and against clandestine trade of any kind. Thus we would be, indeed, lights to others, in moderation, in charity and in purity.

Fourteenth of the month and fourth of the week.

In the consideration of the answers to the second annual query, concern was expressed that Monthly Meetings should give more explicit information in regard to the situation and circumstances of the schools under the care of the Society, and that it should be stated whether they attend our mid-week Meetings.

The remaining queries, and also the three annual queries, were read, together with the answers from the Quarterly and Half-year Meetings. The summary answers were deliberately considered and approved.

Fourth Day Afternoon.

On again recurring to the minute from the Western Quarterly Meeting, and read on second day morning, a concern was felt and expressed on account of the tried condition of the members of that meeting, and the subject being opened, it was concluded to refer it to the deliberate attention of the Representatives, now in attendance, who are requested to report their sense and judgment thereon to a future sitting, as, in the wisdom of Truth, way may open.

The Minute from Philadelphia Quarterly Meeting, in 1849, on the subject of monuments, and the report of the Committee of the Yearly Meeting of that year, being read, claimed deliberate attention, and the minds of Friends being freely expressed, way did not open to adopt it at the present time; it was, therefore, concluded to defer it for consideration another year.

Fifteenth of the month and fifth of the week.

A memorial concerning our deceased friend, Martha Briggs, an Elder, prepared by Makefield Monthly Meeting, and approved by Bucks Quarterly Meeting, was read, and being also approved of by this meeting, was directed to be recorded.

A report from the Joint Committee of men and women Friends, on the subject of Education, was

produced and read, which, claiming attention, was approved, and the Committee continued and encouraged to give further attention to this highly interesting concern, being as follows :

To the Yearly Meeting.

The Joint Committee of men and women Friends, on the subject of Education—Reports: That, in pursuance of the deeply interesting subject confided to them, they have had several meetings during the past year. In the free interchange of sentiments which has been had, it became apparent that this concern presses heavily on the minds of many Friends, and is surrounded by difficulties.

The Committee does not yet feel prepared to make a final report, but they are united in recommending, at the present time, that Friends, in their respective neighbourhoods, be encouraged to maintain schools under their own control, in such a manner as will make them equal, or superior, to the Public, and other schools around them. And, also, that the attention of Friends, generally, and particularly those remotely situated, be especially directed to *Family Schools*.

The Committee, early after its organization, addressed a series of interrogatories to the several Meetings composing this Yearly Meeting; and, although, in consequence of the different interpretations given to these questions, the numbers given below cannot be regarded as strictly accurate, the returns made show, however, that there are at least 4500 children of the members of this Yearly Meeting requiring school education; and most of them are,

probably, sent to schools of some kind. From the reports received, it appears that of these 4500 children, *two thousand six hundred attend Public Schools*, and 998 only are educated in schools under the care of the Society. The Committee would urge the attention of Friends, generally, to this weighty subject; and, with the approbation of the Yearly Meeting, believe that further service may be required of them.

On behalf of the Committee.

JOHN D. GRISCOM, Clerk.

Philada. 5 mo. 13, 1851.

The minutes of the Representative Committee, or Meeting for Sufferings, for the last year, were read, and their services were united with.

By the Reports received from the Quarterly and Half-year Meetings, it appears the following Friends are appointed to constitute the Representative Committee, or Meeting for Sufferings the ensuing year.

Philadelphia.—William Dorsey, J. Wilson Moore, George M. Justice, William Willets.

Abington.—Isaac Parry, Gove Mitchell, Richard Moore, Samuel W. Noble.

Bucks.—Mark Palmer, Jeremiah W. Croasdale, Thomas Paxson, Amasa Ely.

Concord.—Jonathan Paxson, Eli D. Pierce, George F. Gilpin, Joseph Dodgson.

Caln.—Norris Maris, Thomas Bonsall, Jesse Webster, James Jackson.

Southern.—John Allston, John Hunn, William W. Moore, John Jackson.

Burlington.—Richard Lundy, George Middleton, William Clothier, Samuel J. Gaunt.

Haddonfield.—William Folwell, David Walton, William D. Rogers, William Stokes.

Salem.—James Cooper, Thomas Edwards, Elisha Bassett, William Powell.

Fishing Creek.—Elida John, Reuben Wilson, David Ellis, Henry T. Child.

The Committee appointed to the service made the following Report; which was approved, and the name of George M. Justice being proposed for Treasurer, was united with, and he is accordingly appointed.

To the Yearly Meeting.

The Committee to examine and settle the Treasurer's account, having generally met, and compared it with his vouchers, find the same correct, leaving a balance in his hands of three hundred and sixty-five dollars and forty-one cents, due the Yearly Meeting.

We do not think it necessary to raise any money the ensuing year, and are united in proposing George M. Justice as Treasurer.

Signed on behalf of the Committee.

JOHN CHANDLER,
BURTIS BARBER.

Philada. 5 mo. 12, 1851.

A Report, as follows, was read and united with, and the Clerk is directed to forward a copy of the minute to the Western Quarterly Meeting of Friends, and sign it on behalf of this Meeting.

To the Yearly Meeting.

The Representatives, to whom was referred the minute from the Western Quarterly Meeting, Report: That they met, and, being nearly all present, have, upon full consideration and interchange of views,

united in the recommendation of the following Minute, to be sent to that Quarterly Meeting.

The tried condition of Friends, in the Western Quarterly Meeting, on account of the disorderly spirit to which they have been subjected, having been brought to the notice of the Yearly Meeting by the minute sent up, way opened to extend the sympathy and encouragement of this Meeting, desiring that they will seek the mind of Truth in maintaining right order and discipline amongst them—remembering that the only right qualification to transact the affairs of the Church, is to feel the mind clothed with Divine Love.

Signed by direction, and on behalf of the Representatives to the Yearly Meeting.

CALEB CLOTHIER,
 RICHD. MOORE,
 MARK PALMER,
 BENJAMIN PRICE,
 JESSE WEBSTER,
 JNO. HUNN,
 WILLIAM CLOTHIER,
 WILLIAM BORTON,
 JOSEPH BASSETT,
 REUBEN WILSON.

5 mo. 15, 1851.

The testimony of our Religious Society against the slavery of our fellow-men, having been impressively revived, Friends were renewedly encouraged to seek for the openings of Divine wisdom in their endeavors to advance this righteous cause, and as these openings are submitted to in all our movements, the in-

quiry will not be, What shall this man do? but all dwelling in their gifts, there will be an harmonious labor in the cause of Truth. The standard of our religious profession being thus exalted, we will realize the feelings of a common brotherhood in the performance of those duties which the witness in our own minds calls us to. All dwelling here, our own wills would be subdued, and a freedom will be found within the limits of the Discipline and order of our own Religious Society, to labor in this work in the peaceable spirit and wisdom of Jesus.

Sixteenth of the month and sixth of the week.

Epistles prepared by the Committee, addressed to the Yearly Meetings of New York, Baltimore, Ohio, Genesee and Indiana, were read and approved, and the Clerk was directed to have them transcribed, signed and forwarded.

Under a renewed feeling of acknowledgment to the Giver of every good and perfect gift, for the evidences which have been manifested in the several sittings of this Yearly Meeting, of being owned by the Divine Presence, enabling us to transact the important concerns which have come before us in an increased degree of forbearance and brotherly condescension, and grateful for the favor, this Meeting concludes;—to meet again at the usual time next year, if permitted in best wisdom to do so.

Extracted from the Minutes of the Yearly Meeting aforesaid, and signed on behalf thereof.

JAMES MARTIN, *Clerk.*

EXTRACTS

FROM

THE MINUTES

OF THE

YEARLY MEETING OF WOMEN FRIENDS,

HELD IN

PHILADELPHIA.

BY ADJOURNMENTS, FROM THE TWELFTH DAY OF THE
FIFTH MONTH TO THE SIXTEENTH OF THE
SAME, INCLUSIVE.

1851.

PHILADELPHIA:
T. ELLWOOD CHAPMAN,
No. 1 SOUTH FIFTH STREET.

1851.



EXTRACTS OF WOMEN'S MEETING.

AT a Yearly Meeting of Women Friends, held in Philadelphia, by adjournments from the 12th of Fifth Month, to the 16th of the same, (inclusive,) 1851.

From all our constituent Quarterly Meetings, reports have been received; also from the Half-Year's Meeting of Fishing Creek, by which it appears the following named Friends were appointed to attend here as representatives, who being called, were all present, except nine; for the absence of several reasons were assigned; being indisposition in themselves or families.

The following Minutes for Friends in attendance from other Yearly Meetings, were produced and read, viz: one for John H. Watson and Mary Watson ministers, from Yonge street Monthly Meeting, Canada; one for Priscilla Cadwalader a minister, from Blue River Monthly Meeting Indiana, endorsed by Blue River Quarterly Meeting; one for Elsie H. Allen, her companion from Cincinnati Monthly Meeting Ohio; one for Deborah McDonald a minister and her companions Martha Coates, and Asa Jones an elder, from Deer Creek Monthly Meeting Maryland; one for Richard Cromwell a minister, from New York Monthly Meeting; one for Samuel M. Janney a minister, from Goose Creek Monthly Meeting Virginia; one for William Tate an elder,

from the same meeting, and one for John Needles an elder, from Baltimore Monthly Meeting, companion to Priscilla Cadwalader.

Epistles from our sisters at their Yearly Meetings of Ohio, Indiana, New York, Genesee and Baltimore, have been received and read to the strengthening of our minds—reminding us that now as formerly, they that “fear the Lord, speak often one to another” a language of encouragement and consolation.

To Essay, replies to them as way opens a committee was appointed.

To examine the Treasurer’s account and report its correctness to a future sitting, a committee was appointed.

The representatives who were desired to stop at the rise of the morning sitting, and to confer together, to be prepared to offer to the afternoon sitting, names of suitable Friends to serve the Meeting as Clerks the present year, proposed the names of Mary S. Lippincott for Clerk, and Mary H. Schofield to assist her—the Meeting uniting therewith, they were appointed to that service.

The state of society being entered upon—the first and second queries with their answers were read. The deficiencies presented thereby, brought over the meeting a lively concern, that we should seek after an increase of that love which would bind us together—preserve us from a detracting spirit—and constrain us to attend our religious meetings, with an earnest desire to be edified and blessed together.

Thirteenth of the month, and third of the week.

The fourth, fifth and sixth queries and answers were read, and much excellent counsel administered, tending to encourage to faithfulness and obedience, in the support of our various testimonies, and we were desired to gather up the fragments, that nothing be lost.

Fourteenth of the month, and fourth of the week.

The remaining queries and answers were read, and the summary answers united with, as nearly representing our state.

A living concern has been felt and expressed, that we may live within the bounds of our circumstances—and attend to that principle which will keep us in moderation—and under the influence of which we shall be induced to go forth in love to reclaim and restore those who may be considered offenders; also speak a word in due season to those who are weary and heavy laden.

A committee was appointed to assist the Clerks in summing up the Exercises of the Meeting to be appended to our Extracts, which are directed to be printed and sent down to our subordinate Meetings.

Several of the Meetings acknowledge the reception of the Extracts of last year.

We have had an acceptable and edifying visit from our beloved friends Richard Cromwell and Isaac Townsend.

Reports from two of the quarters—one on the subject of schools, and the other on libraries, have been

read, evincing a continued interest in education, and in having suitable books accessible to our own members and others.

We have been reminded of the subject interestingly before us last year, of voluntary contributions for furnishing books to libraries, as needed by those who cannot supply themselves.

The following report from the committee set apart at last Yearly Meeting to take into consideration the wants of Society on the subject of schools and education generally, has been read, and the Meeting being satisfied therewith, and with their labors, were united in continuing the committee, and they encouraged to give further attention to the subject.

To the Yearly Meeting.

The Joint Committee of Men and Women Friends on the subject of Education, reports. That in pursuance of the deeply interesting subject confided to them, they have had several meetings during the past year. In the free interchange of sentiments which has been had, it became apparent that this concern presses heavily on the minds of many Friends, and is surrounded by difficulties. The committee does not yet feel prepared to make a final report, but they are united in recommending at the present time, that Friends in their respective neighborhoods be encouraged to maintain schools under their own control, in such a manner as will make them equal or superior to the public and other schools around them. And also that the attention of Friends generally, and particularly those remotely situated, be especially direct-

ed to family schools. The committee early after its organization, addressed a series of interrogatories to the several Meetings composing this Yearly Meeting, and although in consequence of different interpretations given to these questions, the numbers given below cannot be regarded as strictly accurate—the returns made show however that there are at least 4,500 children of the members of this Yearly Meeting requiring school education—and most of them are probably sent to schools of some kind. From the reports received, it appears that of these 4,500 children, 2,600 attend public schools, and 998 only are educated in schools under the care of the Society. The committee would urge the attention of Friends generally to this weighty subject, and with the approbation of the Yearly Meeting, believe that further service may be required of them.

On behalf of the Committee,

JOHN D. GRISCOM, *Clerk.*

Philadelphia, 5th Mo., 13th, 1851.

Fifteenth of the month, and fifth of the week.

Afternoon.

The committee appointed at a former sitting to examine the Treasurer's account, report they have examined it and found it correct.

The committee appointed to address those Yearly Meetings, with which we correspond, produced Epistles to New York, Genesee, Ohio and Baltimore, which were read and united with.

Sixteenth of the month, and sixth of the week.

The committee on Epistles produced one to Indiana Yearly Meeting, which was read and united with, and with those approved yesterday—directed to be transcribed, signed and forwarded to the several Yearly Meetings.

A committee was appointed to transcribe them.

Voluntary contributions having been received from some Meetings to purchase books for libraries, a committee was appointed to have charge of it, and appropriate it to the use intended, viz: Sarah S. Biddle, Harriet Ogden and Jane Johnson, Deborah F. Wharton.

An interesting memorial concerning our beloved friend Martha Briggs, deceased, from Makefield Monthly Meeting has been read, presenting before us the excellency of the example of a woman possessed of a “meek and quiet spirit.”

While engaged in considering the state of society as presented by the answers to the queries, much living concern has prevailed on account of the many deficiencies among us; mournful indeed, are the departures apparent. We have been loudly called upon to return to our first love, and do our first works, lest he come suddenly and remove our candlestick out of its place. That love which would band us together, and preserve us in the unity of the Spirit, which is the bond of peace, and in a united labor for the support of those noble testimonies, which our worthy predecessors bore amidst bitter persecution and cruel suffering. How, then, would we press through the crowd of difficulties to attend our religious meetings, where our solid deportment would

give evidence of our sitting in heavenly places in Christ Jesus. No detracting spirit would be found in our midst—no strife, nor confusion of tongues—but all would be harmony, peace and love.

Mothers have been affectionately entreated to watch over their children in their infancy and youth, endeavoring to give them a good home education before they are exposed to the temptations which will surround them in after life—to train them up in moderation and simplicity—in plainness of dress and address—making them companions by a free and affectionate conversation—and frequently gathering them in quiet, reading to them such portions of the Scriptures of truth, as are adapted to their capacities—for early impressions are lasting and generally follow us through life. What a powerful influence has the religiously concerned mother over her offspring—although the fruit may be long in making its appearance, and some parents may be removed without beholding it, yet like the bread cast upon the waters, it may appear after many days. Then, beloved mothers, will they arise and call you blessed. Their spirits being thus prepared, they will be led step by step, to yield their wills to the Divine will.

The dear daughters have been pathetically appealed to, to refrain from extravagance and superfluity, to withdraw from attending all places of diversion, from an indulgence in unprofitable reading, and from every thing that has a tendency to captivate the affections and corrupt the heart. Thus will they love the truth, and seek after an acquaintance with that Divine Being from whom we receive every good and perfect gift. They have also been encouraged

to acquaint themselves with the history of early Friends, and the ground of those testimonies which they suffered so much for, that they may be able when asked, to give a reason for the faith that is in them, and become qualified instruments in the Lord's hand, to come up to the help of the Lord against the mighty. Then, instead of seeking amusements to fill up their leisure hours, their precious time will be occupied in visiting the sick and afflicted; sympathizing with the sufferer, and as far as duty requires, administering to their necessities.

We have been reminded that a people professing, as we do, to follow our holy leader, should let our "moderation appear before all men;" and on all occasions. And a living concern has prevailed on account of the extravagance at large parties; the waste of time and money to gratify the appetite, when so many in our very midst would be glad of the fragments from our table. Also, at the dwelling-houses of the deceased; and that, on such solemn occasions, the time of those aiding at the houses should not be engrossed with so much preparation. Earnestly have we been solicited to have every thing plain and simple, and no costly covering for the lifeless body which is to be consigned to its mother earth.

A concern has been prevalent that we should use all our influence with our brethren for the faithful maintenance of our testimony against oaths, remembering the great amount of suffering our predecessors endured on account thereof. Hireling ministry, human slavery and war, having been spoken of as prominent evils—evils that rob men of the privilege

to exercise the most precious gift of our Heavenly Father, by darkening the understanding. In view of the apathy that has appeared, forcible appeals have been made to us, to return to first principles, and as a body united raise a standard before the nations! Then will the Lord turn the feet of his messengers to the land of slavery: these will be sent to the slaveholder with the message: "Let my people go." Mighty miracles will be wrought by His power, manifested by the breaking of their fetters and the opening of the prison doors.

Much concern prevailed that we should live within the bounds of our circumstances, and not only so, but attend to that principle which would circumscribe our wants, and keep us in true moderation and simplicity. And those who have means to spare were encouraged to aid the youth in receiving an education to fit them for business, thus enabling them to become independent by their own industry. The subject of education has been felt to be one of great importance to our children, and we have been desired to be careful in making choice of suitable teachers who may guard them while at school from improper influences. Friends in remote sections were encouraged to continue the practice of having family schools.

We were earnestly recommended to be good examples to our children and youth—for this added to precept will have a powerful influence in promoting a godly life and conversation, and in causing the dew of heaven to descend and rest upon us.

We have been favored from sitting to sitting to feel that we are owned by the Great Head of the

Church, and His presence has been in our midst qualifying us to travail together for the prosperity of Zion, and the enlargement of her borders. An increase of that precious feeling of charity, which thinketh no evil—which suffereth long and is kind, has been experienced—and we have been enabled to transact the business that came before us with harmony and sisterly condescension. With feelings of gratitude for the favor, and with desires for each others welfare and preservation we conclude, to meet at the usual time next year if consistent with the Divine will.

MARY S. LIPPINCOTT, *Clerk.*

EXTRACTS

FROM

THE MINUTES

OF THE

YEARLY MEETING OF FRIENDS,

HELD IN

PHILADELPHIA,

BY ADJOURNMENTS, FROM THE TENTH DAY OF THE FIFTH MONTH TO
THE FOURTEENTH OF THE SAME, INCLUSIVE.

1852.

PHILADELPHIA:

T. ELLWOOD CHAPMAN,

No. 1 SOUTH FIFTH STREET.

1852.



EXTRACTS, &c.

At the Yearly Meeting of Friends, held in Philadelphia, by adjournments from the tenth day of the fifth month to the fourteenth of the same, inclusive, 1852.

Written reports were received from all the constituent branches; and the Friends therein appointed by their respective meetings to attend the service of this meeting being called, were all present except ten, for the absence of three of whom reasons were assigned, being from indisposition of themselves or families.

Epistles were received and read from our brethren of the Yearly Meetings held in New York, Baltimore, Ohio, Indiana and Genesee. To essay replies to these acceptable evidences of brotherly interest and affection, as way opens, a committee was appointed.

Second Day Afternoon.

The following Minute, introduced in the Report from Philadelphia Quarterly Meeting, being read, was considered and approved, and the representatives from the different Quarterly Meetings are requested to give the subject their attention in conformity with the proposal. The practice of reading the Extracts in the Quarterly, Monthly and Preparative Meetings, to be continued as heretofore.

At Philadelphia Quarterly Meeting of Friends, held at Cherry street, 5th mo. 4th, 1852,

The following Report, introduced by the Committee appointed at our last Quarterly Meeting, was read and

approved, and the Clerk is directed to forward it to the Yearly Meeting in our Reports.

“The present mode of distributing the Extracts from the Minutes of the Yearly Meeting, through the medium of the Quarters, whereby some of our members are prevented from receiving them for more than four months after they are issued, was introduced by the Reports from Green street. The subject claiming the attention of this meeting, it was concluded to forward it to the Yearly Meeting, in order that, if there united with, directions be given to the respective Quarterly Meetings to make arrangements to have them distributed as soon as practicable, without waiting, as is now the case, until they are first read in the Quarterly Meetings.”

Extracted from the Minutes.

DILLWYN PARRISH, *Clerk.*

To examine and settle the Treasurer's account and propose the sum necessary to be raised for the use of this meeting, the ensuing year, and also the name of a Friend to serve as Treasurer, a committee of four Friends from each Quarterly Meeting was appointed.

Eleventh of the month, and third of the week.

The queries with the answers, from all the branches of this Yearly Meeting, were read, and claimed deliberate attention to the third inclusive. The many deficiencies which are acknowledged, were cause of painful exercise to many minds, and counsel and advice were given by experienced and faithful brethren. The importance of public divine worship, was feelingly opened; and while those who have been engaged to

bear their testimony to this religious duty, were encouraged to persevere, the delinquent ones were appealed to in gospel love and affection, to join in this reasonable service. The sufferings and trials of our predecessors—in the truth, in the support of this righteous cause, were feelingly alluded to, and earnest solicitude manifested that our members should more generally feel the responsibility, which they individually owe to the Divine Master, for the aboundings of His favors and mercies. If all lived near the *Fountain of Life*, a baptizing influence would be observed and felt, when we were thus drawn together—in this watchful prayerful state, we would livingly experience the truth confirmed by the Divine Master, “Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind,” and thus we would be qualified “to love our neighbor as ourselves”—and truly did He say “On these two commandments, hang all the law and the prophets.” In this condition of mind, we would realize the Apostle’s recommendation, “Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.”

Third day, afternoon.

On again entering into the consideration of the state of Society, as brought into view in the reading of the answers to the remaining queries, pertinent counsel was administered, and Friends encouraged to faithfulness in the testimonies embraced therein. The youth were counselled to avoid attending places of diversion, and desires felt and expressed that all might so spend their time, as to advance their own peace and happiness, and

promote the cause of truth. That each one strive to govern his own spirit; stumble not at the weaknesses of others; but watch over one another for good—as we dwell in the principle of Life and of Love, we shall seek only the good one of another, so that when a member falls into weakness and error, such will become the object of timely concern and labor; and by thus fulfilling this Gospel order, a brother may be restored and the church strengthened. The object of all religious concern is to restore, not to condemn—the spirit of restoring, redeeming love, being the only right qualification for church service.

The three Annual Queries were also read, and the summary answers deliberately considered and approved.

First Annual Query. Buck's Quarter answers that Solebury Monthly Meeting informs that they have agreed to meet at all their meetings, at the tenth hour, commencing after the first of 4th month next. Bristol Preparative Meeting, has changed the time of gathering, from the first of 10th month, to the first of 4th month—meeting now all the year, at 10 o'clock.

Caln Quarter answers, that Caln Preparative Meeting has changed the time of holding its meetings, from the 11th, to the 10th hour, from the first first day of the fourth month, to the last first day of the ninth month (inclusive); the rest of the year they will meet as heretofore.

Lampeter Preparative Meeting, (a branch of Sadsbury Monthly Meeting) and the meeting for worship, at Cambridge, (a branch of Bradford Monthly Meeting) are discontinued.

Southern Quarter answers, that the time of holding the meetings constituting Third Haven Monthly Meeting,

has been changed from the 11th, to the 10th hour, for that portion of the year between the first of the 4th, and the first of the 10th months: the rest of the year, they are to be held as heretofore, at 11 o'clock.

Salem Quarter answers, that Penn's Neck Preparative Meetings have changed their hour, for the gathering of all their meetings, from 11 to 10 o'clock, all the year.

Second Annual Query. There are thirty-four schools established, for the education of our youth, under the care of teachers in membership with us, and superintended by committees, appointed either in the Monthly or Preparative Meetings, and the children of nineteen of them are reported as attending mid-week meetings.

Twelfth of the month, and fourth of the week.

Concord Quarterly Meeting adds to its report, a proposition in relation to an alteration in our Discipline on the subject of Appeals, which being considered, a committee of six Friends from each Quarterly Meeting, was appointed to consider and revise, as in their judgment way may open, and report thereon when prepared.

The committee on the Treasurer's account, made the following report, which being read, was approved; and the Quarterly Meetings are requested to forward their quotas, as early as convenient. George M. Justice, therein named, was united with, and he accordingly appointed Treasurer, for the ensuing year.

To the Yearly Meeting.

The committee appointed to examine and settle the Treasurer's account, having generally met and compared it with his vouchers, find the same correct, leaving a balance in his hands of \$67.21, due the Yearly Meet-

ing. We propose to raise the sum of \$500, for the use of the meeting, the ensuing year. We recommend the quotas be forwarded, as soon as practicable.

We are united in proposing the name of George M. Justice, as Treasurer.

Signed on behalf of the Committee.

SAMUEL ELLIS,

WILLIAM CHANDLER.

PHILADELPHIA, 5th mo. 10th, 1852.

Fourth day, afternoon.

The minutes of the Representative Committee, or Meeting for Sufferings, for the last year, were read, and their labors were approved of by the meeting.

Information was received in the Reports from the Branches constituting this Meeting, that the following Friends have been appointed members of the Representative Committee, or Meeting for Sufferings, for the ensuing year.

Philadelphia.—John M. Ogden, William Dorsey, J. Wilson Moore, Samuel Parry.

Abington.—Isaac Parry, Gove Mitchell, Richard Moore, Samuel W. Noble.

Bucks.—Mark Palmer, Jeremiah W. Croasdale, Thomas Paxson, Amasa Ely.

Concord.—Joseph Dodgson, Eli D. Pierce, George F. Gilpin, Benjamin Ferris.

Caln.—Norris Maris, Thomas Bonsall, Jesse Webster, James Jackson.

Western.—Joseph Kent, Joseph S. Walton, William E. Bailey, Ezra Michener.

Southern.—John Allston, John Hunn, John Jackson, William W. Moore.

Burlington.—Richard Lundy, George Middleton, William Clothier, Samuel J Gaunt.

Haddonfield.—William Folwell, Elisha Hunt, William D. Rogers, William Stokes.

Salem.—James Cooper, Thomas Edwards, Clement Acton, William Powell.

Fishing Creek.—Reuben Wilson, Mahlon Hicks, David Ellis, William Webster.

Thirteenth of the month, and fifth of the week.

The subject brought up in the Reports from Philadelphia Quarterly Meeting, in 1849, in relation to Monuments in our Burial Grounds, being revived by reading the report of the Committee of the Yearly Meeting that year, was now again considered; and after a free expression of the minds of Friends being given on the matter, it appeared to be the prevailing sense of the meeting to adopt it. Monthly Meetings were directed to give the subject particular care and attention, in order that no stone, or device, should be permitted, or any departure from the rule allowed of, or submitted to, in our Burial Grounds; and such as are placed already in our Burial Grounds are directed to be reduced, as early as is conveniently practicable, to the height mentioned in the report, being as follows:

To the Yearly Meeting.

The Committee, appointed to take into consideration the subject of Monuments, as introduced from Philadelphia Quarterly Meeting, Report—

That they believe the Discipline, as it now stands,

excludes all Monuments of any size from our Burial Grounds; but on a full and free interchange of sentiments, the Committee have generally agreed to propose that the following paragraph be substituted in our Book of Discipline, in place of the present one on that subject:

It is affectionately advised that Friends keep to true moderation in all things appertaining to Interments, and that no costly or showy Monuments be affixed to Graves in any of our Burial Grounds; or any mark be permitted exceeding six inches in height above the level of the ground, or more than sixteen inches in width and four inches in thickness, with the name and age of the deceased.

Signed on behalf of the Committee,

CHARLES NOBLE,
CHARLES RIDGWAY,
JOHN H. ANDREWS,
LINDLEY COATES.

PHILADELPHIA, 5th mo. 16th, 1849.

The Committee on the subject brought up in the Report from Concord Quarterly Meeting, made the following Report, which, on deliberation, was approved:

To the Yearly Meeting.

The Committee, appointed on the subject of Appeals, as brought up on the Reports from Concord Quarterly Meeting, Report—That, having several times met and given deliberate attention thereto, they were united in proposing to the Yearly Meeting, that the proposition brought from Concord Quarter should be printed and go down with the Extracts for the information and con-

sideration of our members, previous to our next Yearly Meeting, to which they would propose the subject should be referred.

ELISHA HUNT,
ISAAC PARRY,
LINDLEY COATES,
JOHN H. ANDREWS.

PHILADELPHIA, 5th mo. 13th, 1852.

At Concord Quarterly Meeting of Friends, held at Concord, the 27th of 1st mo. 1852—

The following proposition, brought on the Report from Wilmington Monthly Meeting, relating to a revision of the Discipline on Appeals, being read, and deliberately considered in this meeting, the clerk was directed to forward it on our Report to the Yearly Meeting, for its consideration and judgment.

Copied from the Minutes, by

THOMAS HOOPES, *Clerk.*

Under a belief that our present Discipline, on the subject of Appeals, does not answer the intention of the Yearly Meeting at the time of its adoption, this Meeting, in the eleventh month last, appointed a Committee to consider the subject. That Committee having several times met, and given deliberate attention to the concern, have agreed to propose the following Rules as a substitute for the Discipline, as it now stands, which being solidly considered, the Meeting united with the proposition, and directed it to be forwarded to the Quarterly Meeting, in order, if there concurred with, it may be submitted to the Yearly Meeting, for its consideration and judgment:

APPEALS.

If any person be dissatisfied with, or think themselves aggrieved by, the judgment of a Monthly Meeting, they may, after a copy of the testimony is delivered to them, notify the first or second Meeting (but no other) of their intention of appealing to the ensuing Quarterly Meeting, which notification the Monthly Meeting should enter on its minutes, and appoint four or more Friends to attend the Quarterly Meeting with that, and copies of the minutes of the Men's or Women's meetings, relative to the case, signed by the clerk or clerks there, to show the reasons whereon that judgment was founded, and submitting it to the said meeting. The Quarterly Meeting is then to refer the same to a solid Committee of Friends, (omitting those of the Monthly Meeting from which the appeal comes,) and to confirm or reverse the said judgment, as, on impartial deliberation, shall appear to be right, taking care to inform the parties of the result.

But in those cases where the judgment of a Monthly Meeting cannot be approved, because of informality in its proceedings, the Quarterly Meeting may remand the case to its further attention, and, if it shall be deemed advisable, appoint a Committee to assist the said Monthly Meeting in reconsidering and determining it, reserving to the individual the further right of appeal.

If such appellant is dissatisfied with the judgment of a Quarterly Meeting also, and, on being informed thereof, shall notify that, or the next, (but not afterwards) of their intention to apply to the Yearly Meeting for a further hearing, the said Quarterly Meeting, after recording such notification, is, in like manner, to appoint at least three Friends to attend the Yearly Meeting,

with copies of the records of both the Monthly and Quarterly Meetings in the case, signed by their clerks, *where it shall be referred to the representatives from all the Quarterly Meetings, except the one from which the appeal comes, who being met, and their names called, if it shall appear to the appellant, or to the respondents from the Quarterly Meeting, that there is a good ground of objection to any of the said representatives serving on such appeal, they may state the same for consideration, whereupon, if it shall be the prevailing sense that such objection is sufficient, any such representatives shall be excused from serving in the case; after which, they shall proceed to hear the parties, and report their judgment to the Yearly Meeting, where the subject is to be finally determined, and a copy of the determination is to be sent to the Meeting from which the appeal came.*

But in any case where the judgment of the Monthly or Quarterly Meeting cannot be approved, because of some informality in the proceedings of either of them, such case may be remanded to the Quarterly Meeting for its further care therein.

A report was read from the Joint Committee of Men and Women Friends on Education, as follows, and directed to be sent down with the Extracts, for the information of our members, and to be revived for further consideration, at our next Yearly Meeting. The Committee was released.

To the Yearly Meeting.

The Joint Committee of Men and Women Friends, on the subject of Education, Report—That having pre-

sented to the Yearly Meeting, last year, some details of the state of education amongst our members—they have since directed their attention to the *cause* of such results.

In recurring to the statement then made, that of about 4500 children requiring school education, only 998 were taught in schools under the care of the Society, it is manifest that a lamentable want of interest exists amongst our members on this important subject. By the same report it appears, that 2600 of these children attend public schools—thus showing an amount of encouragement on the part of Friends to the public school system, which must materially influence the prosperity of the schools of Friends, as contemplated by the Discipline.

The committee believe, that in proportion as Friends coöperate with the public authorities, in their present system of education, our own schools will continue to decline, and at no distant period we may find ourselves compelled to withdraw from such coöperation, or submit to regulations adverse to the principles we profess.

During the consideration of this deeply interesting subject, various views have been presented to the committee. Many Friends believe, that if our different meetings would adopt for their own members a system of general instruction, at the common expense, it would go far to remove the evils now felt, and meet the wants of Friends generally, throughout the Yearly Meeting.

We therefore propose that the Yearly Meeting recommend the formation in each Monthly and Preparative Meeting, as way opens, of a *fund* for the introduction of a *Free School System*, for the children of members. Each neighborhood is best qualified to judge of its own

wants; and in proportion to the interest felt, will be the advance towards the establishment of the system. It is believed by many Friends, that if, in every meeting, a fund was commenced, additions would be made from time to time, by Friends interested in the subject, until in due season the fruits would be manifested by the introduction of schools, which would remove the pecuniary motive for sending our children elsewhere. In this safe manner may the gratuitous plan of education be brought to the attention of Friends in their smaller meetings, and thus our members may look forward with hope to a period, more or less distant, according to circumstances, when the children of Friends shall be educated as one family; when the temptation now strongly presented to surrender the plastic mind of infancy to the forming hand of the *stranger*, shall measurably cease, and the necessitous shall find no obstacle to the guarded and liberal tuition of their offspring.

Signed by direction, and on behalf of the Committee.

JOHN D. GRISCOM, *Clerk.*

PHILADELPHIA, 5th mo. 12th, 1852.

It is recommended to the Quarterly and Monthly Meetings, in answering the second Annual Query, that a more definite statement of the situation and circumstances of the schools under the care of our meetings, should be returned to this meeting, defining the number of children who are members, and others who attend those schools; their attendance of our Mid-week meetings for worship, and other information, in relation to the subjects connected with this interesting concern.

Fourteenth of the month, and sixth of the week.

The committee appointed to the service, produced Essays of Epistles, to our brethern at the Yearly Meetings of New York, Baltimore, Ohio, Indiana and Genesee, which being read, were approved, and directed to be transcribed, signed by the Clerk on behalf of the meeting and forwarded.

Having been permitted to assemble in the capacity of a Yearly Meeting, and again to commune with each other, in consideration of the interesting concerns of our religious society, we have been favored at times with the evidence of the presence of the Head of the Church, enabling us to transact the important concerns which have come before us, in a good degree of brotherly condescension and forbearance. Grateful for this renewed extension of favor, the meeting concludes:—to meet again, at the usual time next year, if consistent with the Divine will.

Extracted from the Minutes.

JAMES MARTIN, *Clerk.*

EXTRACTS

FROM

THE MINUTES

OF THE

YEARLY MEETING OF WOMEN FRIENDS,

HELD IN

PHILADELPHIA,

BY ADJOURNMENTS, FROM THE TENTH DAY OF THE FIFTH MONTH TO
THE FOURTEENTH OF THE SAME, INCLUSIVE.

1852.

PHILADELPHIA:
T. ELLWOOD CHAPMAN,
No. 1 SOUTH FIFTH STREET.

1852.

1100 1100

ABSTRACT

THE ABSTRACT IS A SUMMARY OF THE CONTENTS OF THE ORIGINAL DOCUMENT

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EXTRACTS OF WOMEN'S MEETING.

At a Yearly Meeting of Women Friends, held in Philadelphia, by adjournments, from the 10th of Fifth Month to the 14th of the same, (inclusive,) 1852.

Reports have been received from all the Quarterly Meetings, constituting this; also from the Half-Year's Meeting of Fishing Creek; and the representatives being called, were all present except ten—for the absence of most of whom sufficient reasons were assigned.

We have had the acceptable company of Hannah Stephens, a minister from Cincinnati Monthly Meeting, Ohio; and Rebecca Price, a minister from Gunpowder Monthly Meeting, Maryland; whose minutes have been read.

Epistles were received and read from our sisters at their Yearly Meetings of Ohio, Indiana, New York, Genesee and Baltimore, the contents of which had a tendency to strengthen that bond of union which makes us not only each other's helpers, but each other's joy in the Lord.

To essay replies, as way opens, and produce them to a future sitting of this meeting, a committee was appointed.

The representatives were desired to confer together, and propose to the afternoon sitting the names of suitable Friends to serve as Clerks the present year.

Afternoon.

Harriet I. Moore, on behalf of the representatives, reported, that on conferring together, they were united in proposing for the consideration of the meeting, the name of Mary S. Lippincott, for Clerk, and Mary Jesup, for Assistant Clerk, which being united with, they are appointed for the present year.

Minutes for Men Friends in attendance from other Yearly Meetings, were produced and read, viz: for Eleazar Haviland, a minister from Nine Partners Monthly Meeting, N. Y.; Richard Cromwell, a minister from N. Y. Monthly Meeting; for Samuel C. Thorn, a minister from Wesbury Monthly Meeting, L. I.; for James Thorn, a minister from Coeyman's Monthly Meeting, N. Y.; for John W. Bedell, from the same, his companion; for Nathaniel Starbuck, an elder from Troy Monthly Meeting, N. Y.; for Charles Armitage, a minister, and Sarah Armitage, his wife and companion, from West Monthly Meeting, Ohio; for John T. Plummer, an elder from Whitewater Monthly Meeting, Indiana; and one for Caleb B. Stickney, from Pickering Monthly Meeting, Canada West.

A Report was read from the Committee to receive voluntary contributions, to purchase suitable books for libraries, which was satisfactory, and is directed to be placed in our extracts. The Committee is continued, and Monthly Meetings are encouraged to contribute to the fund in accordance with the suggestion of the Committee.

A Report from the Committee on the subject of Education, continued from last year, has been received and

read, and is directed to be placed in our extracts. The subject is left under consideration, till next year. The committee was released. An earnest desire has been expressed that Friends may dwell under the weight of the subject; and Monthly Meetings are encouraged to give due attention to the concern.

REPORT of the Committee appointed last year, to take charge of the fund for the purchase of Books for Libraries.

The amount entrusted to our care, by the Yearly Meeting, has been expended. It being the contribution of four *Monthly Meetings only*, we have been able to purchase *but few* of the many valuable works, which we would desire to place within reach of our members remotely situated, who have not the opportunity of obtaining them. We have felt it to be cause of regret, that Friends generally have not seen the importance of raising a fund, that would place it in our power to gratify the desire manifested for useful reading.

In addition to the \$22.50 placed in our hands by the Yearly Meeting, the sum of \$6.33 was transferred to us by "The Association of Friends for the Improvement of Juvenile Books," their interest in the subject inducing them thus to dispose of a balance in their possession.

In the course of our inquiries relative to the proper distribution of the small number of volumes our limited resources enabled us to procure, we received an application for Friends' works for a "neighborhood library," on which *Friends in its vicinity* depend. Not feeling at liberty (as the library was not under the

immediate care of Friends) to appropriate to it a portion of the Yearly Meeting fund, there was raised by voluntary contribution a sum, which enabled us to forward sixteen valuable works, which we have been informed have been read with interest.

From the experience we have had; we are prepared to suggest that the Yearly Meeting should recommend every Monthly Meeting to forward a small subscription, to be placed with a committee appointed for the purpose. If Friends generally would aid in the work, so far, as to contribute 50 or even 25 cents yearly, a sum would be furnished, whereby valuable additions might be made, from time to time, to many of our libraries, and thus they would more fully accomplish the design of their establishment—to wit, to furnish profitable reading to our members.

DEBORAH F. WHARTON,
SARAH S. BIDDLE,
JANE JOHNSON,
HARRIET OGDEN.

Philadelphia, 5th mo. 1852.

The state of society has been entered upon, and the first query and its answers read.

A deep concern was spread over the meeting on account of the neglect in the attendance of our midweek religious meetings; and an earnest desire has been expressed, that we may be more faithful in future, in fulfilling the important duty of assembling, not only to sit down in outward silence, but to witness His presence who has promised “where two or three are gathered in my name, there am I in the midst of them.”

3d day morning, 11th of the month.

The second, third and fourth queries and answers, were read and considered. Much living concern has been expressed, that the bonds of our union may be strengthened by the prevalence of that love, which cements together the children of our Heavenly Father, restraining them from indulging in tale-bearing and a detracting spirit; preserving them in harmony, and in fellowship one with another—also qualifying parents to train up their children in the nurture and admonition of the Lord! Mothers have been pathetically appealed to, to be steadfast and vigilant in their labors of love toward their children; encouraging them to listen to the voice of the spirit of truth, which would lead them out of the vanities of the world, to a self-denying life: to love retirement and religious reading, rather than an indulgence in vain amusements, and in perusing those pernicious publications, with which this day abounds.

Afternoon.

The remaining queries and answers were read.

Evident departures from that ancient simplicity and self-denial, which distinguished our worthy predecessors, as a people, not “conformed to this world,” but “fearing God, and working righteousness,” have called forth much expression of concern, that we may “return to our first love,” which will qualify us to visit the widow and fatherless—to sympathise with those who are under affliction and discouragements, and to administer to them, not only of our outward substance, as they have

need, but a word of consolation and encouragement, remembering that for every act of obedience there is a peaceful reward.

Forcible appeals have been made, inciting us to renew our faith in Him, who said "my grace is sufficient for thee," that trusting in His arm of power, we may bear an unflinching testimony against a hireling ministry—war—human slavery, and all oppression, and thus becoming instrumental in the Divine hand, in promoting "peace on earth and good will to men"—that the glorious gospel may be freely preached to the people, the sword be forever sheathed, and the voice of oppression be no more heard!

To assist the Clerks in preparing extracts to be sent down to our subordinate meetings, a committee was appointed; also, to attend to their printing and distribution.

Twelfth of the month, and fourth of the week.

We have had at this time an acceptable visit from our beloved friends, Eleazar Haviland, and Richard Cromwell, whose gospel labors have tended to strengthen many minds.

Afternoon.

We have had an acceptable visit at this time from our beloved friend, James Thorn, whose labors of love we trust will be blest.

The second annual query and its answers were read, in which 45 schools are reported; but some being public schools, although held in Friend's school-houses and under the care of committees, we do not consider to be

of the description queried after. It is desired that the reports next year may be more explicit on the subject of schools.

To the Yearly Meeting.

The Joint Committee of Men and Women Friends, on the subject of Education, REPORT:—That having presented to the Yearly Meeting last year some details of the state of education amongst our members, they have since directed their attention to the causes of such results.

In recurring to the statement then made, that of about 4500 children requiring school education, only 998 were taught in schools under the care of the Society, it is manifest that a lamentable want of interest exists amongst our members on this important subject. By the same report it appears, that 2600 of these children attended public schools; thus showing an amount of encouragement on the part of Friends to the Public School System which must materially influence the prosperity of the schools of Friends as contemplated by the Discipline. The Committee believe, that in proportion as Friends coöperate with the public authorities in their present system of education, our own schools will continue to decline, and, at no distant period, we may find ourselves compelled to withdraw from such coöperation, or submit to regulations adverse to the principles we profess.

During the consideration of this deeply interesting subject, various views have been presented to the Committee. Many Friends believe, that if our religious society would adopt for its own members a system of

general instruction at the common expense, it would go far to remove the evils now felt, and meet the wants of Friends generally throughout the Yearly Meeting. We therefore propose that the Yearly Meeting recommend the formation, in each Monthly and Preparative Meeting, as way opens, of a *fund* for the introduction of a *free school system*, for the children of members. Each neighborhood is best qualified to judge of its own wants; and in proportion to the interest felt, will be the advance towards the establishment of the system. It is believed by many Friends, that if in every meeting a *fund was commenced*, additions would be made from time to time by Friends interested in the subject, until in due season the fruits would be manifest by the introduction of schools, which would remove the pecuniary motive for sending our children elsewhere.

In this safe manner may the gratuitous plan of education be brought to the attention of Friends in their smaller meetings, and thus our members may look forward with hope to a period more or less distant, according to circumstances, when the children of Friends shall be educated as one family; when the temptation now strongly presented to surrender the plastic mind of infancy to the forming hand of the stranger shall measurably cease, and the necessitous shall find no obstacle to the guarded and liberal tuition of their offspring.

Signed by direction and on behalf of the Committee.

JOHN D. GRISCOM, *Clerk.*

PHILADELPHIA, 5th mo. 12th, 1852.

The committee appointed to settle the Treasurer's account, report they have examined it and found it correct.

The quotas are to be raised the present year.

Thirteenth of the month, and fifth of the week.

Afternoon.

Essays of Epistles to our sisters at their Yearly Meetings of New York, Baltimore and Genesee, have been produced by the committee, read and approved.

Fourteenth of the month, and sixth of the week.

Essays of Epistles, to Ohio and Indiana Yearly Meetings, were produced, read and approved. They are all directed to be transcribed and forwarded, and a committee appointed to attend thereto.

A concern was expressed that mothers and heads of families, would frequently gather their children, and sit down in solemn silence, believing their tender minds, at such seasons, would often be imbued with that heavenly influence which would prove refreshing, and that the impressions then made would be remembered in after life, when they are surrounded by the temptations of the world.

Having been favored to feel, during our several sittings, the owning presence of the Great Head of the Church, enabling us to transact the weighty affairs of

society with a good degree of harmony, grateful for the favor, we conclude to meet at the usual time next year, if consistent with the Divine will.

Extracted from the Minutes, by

MARY S. LIPPINCOTT, *Clerk.*

EXTRACTS

FROM

THE MINUTES

OF THE

YEARLY MEETING OF FRIENDS,

HELD IN

PHILADELPHIA,

BY ADJOURNMENTS, FROM THE NINTH DAY OF THE FIFTH MONTH
TO THE TWELFTH OF THE SAME, INCLUSIVE.

1853.

PHILADELPHIA:
T. ELLWOOD CHAPMAN,
No. 1 SOUTH FIFTH STREET.
1853.



EXTRACTS, & c.

At the Yearly Meeting of Friends, held in Philadelphia, by adjournments from the ninth day of the Fifth month to the twelfth of the same, inclusive, 1853.

Written reports were received from all the constituent branches, and the Friends therein named as representatives, to attend the service of this meeting, being called, they were all present except twelve; reasons were assigned for the absence of six of them, being mostly from indisposition of themselves or families.

Certificates and minutes were read for Friends attending the service of this meeting, from other Yearly Meetings, as follows: one for David H. Barnes, a minister from Purchase Monthly Meeting, N. Y.; one for Solomon Haviland, an elder from the same meeting; one for Richard Cromwell, a minister from the Monthly Meeting of New York; and one for Samuel Townsend, a minister from Baltimore Monthly Meeting for the Western District.

Epistles received from Meetings corresponding with this meeting were read, from New York, Baltimore, Ohio and Genesee, affording a renewed evidence to many minds of the prevalence of a feeling of interest and concern in each other's best welfare

and prosperity. To essay replies to those acceptable testimonials of mutual regard and brotherly affection, and also to prepare one to Friends of Indiana Yearly Meeting, as way may open, a committee was appointed.

To examine and settle the Treasurer's account, and report the amount necessary for this Meeting to raise for the coming year; and also to propose the name of a Friend to serve as Treasurer, a committee of four Friends from each Quarterly Meeting was appointed.

The representatives were desired to remain together at the close of the sitting, to consider of and propose the name of a Friend to serve as clerk, and assistant, for the ensuing year.

Second-day Afternoon.

The representatives reported, that on conferring together they were united in proposing the names of James Martin for clerk, and William Griscom for assistant clerk, the present year, which being also united with by the Meeting they were accordingly appointed.

The epistle from Indiana Yearly Meeting, addressed to this Meeting, having come to hand, was now read, and referred to the committee appointed in the morning sitting.

The alteration in the Discipline on appeals, as proposed in the report from Concord Quarterly Meeting last year, and then referred to attention at this time, being revived by reading the minute on the subject, and some time spent in its consideration, way did

not open to adopt the alteration, and the subject was dismissed.

The deeply interesting concern for the education of our children, having been revived by reading the report of the joint committee of men and women Friends, produced to this Meeting last year, claimed deliberate attention; and the minds of Friends being freely expressed thereon, way did not open at the present time to adopt it; its further consideration is referred to the attention of the Meeting next year.

Tenth of the month, and third of the week.

During the reading and answering of the queries, to the third, inclusive, notwithstanding acknowledged deficiencies, Friends were animated by the conviction that the testimonies embraced in them continue to be dear to many of our members. Our testimony to the spirituality of Divine worship was impressively presented, and we were reminded that our worthy predecessors in the truth were called from the dry and formal ceremonies which surrounded them, to seek communion, in the silence of all flesh, with the Father of Spirits. A concern was felt and expressed that we should get to the root of the matter, which is faith in the injunction of the Divine Master, "Seek ye first the kingdom of God, and his righteousness," and all things needful shall be added unto you. As the high profession we make, that God is the teacher of his people himself, becomes a doctrine more acknowledged in practice, we will evince a greater devotion to our religious meetings, and our strength

will be renewed in an increased ability to gather the lambs of the flock. Members of small meetings were encouraged to faithfulness, and reminded of the promise, "Where two or three are gathered together in my name, there am I in the midst of them." As we individually come under the power of Divine grace, a tale-bearing spirit can not be indulged in; we shall experience a fellowship with each other in the bonds of unity and love; and under the influence of this precious feeling, a qualification will be furnished to train up our children in the nurture and admonition of the Lord. Parents were encouraged to greater watchfulness against the introduction into their families of the pernicious reading which abounds so much at the present time, and an increasing concern was felt and expressed that a more familiar acquaintance with the truths of the Holy Scriptures should be experienced amongst us; and while we are jealous over our own actions, we should judge charitably of the failings of others, and seek their restoration in a prayerful spirit; thus our children, and others, seeing our good works, would have cause to glorify our Father which is in Heaven.

Third day afternoon.

The meeting entering again into the consideration of the state of society, as represented in the answers to the fourth, fifth and sixth queries, the continued evidence of delinquencies was cause of exercise to many minds.

Our testimony against the distillation, sale, and use of spirituous liquors, claimed serious attention. The condition of Friends in necessitous circumstances was feelingly introduced, and it is believed deserves increased sympathy and care. Closer attention to the proper training of our own and other children under our charge, is believed to be much needed amongst us; and especial care should be taken by parents and guardians in placing them from under their immediate control. Our important testimonies against war, slavery and a hireling ministry, claimed consideration, and an increased faithfulness was feelingly desired. Fears were expressed that under the present militia laws, our testimony against war was violated in some instances by the payment of tax bills, without examining the purposes to which such sums were applied. Subordinate meetings were requested to give particular attention to the subject, and endeavor to guard Friends against violating our principles in this respect.

Eleventh of the month, and Fourth of the week.

The seventh, eighth, and ninth queries, with the answers thereto, were read and duly considered, together with the three annual queries, and their answers.

Answer to the first annual Query.—Abington Quarterly Meeting informs, that a change has been made in the place of holding Richland Monthly Meeting. For the fifth and ninth months of the present

year, it has been concluded that it should be held at Stroudsburg.

Bucks Quarterly Meeting informs, that the hour of gathering on first days and midweek meetings at the Falls, has been changed from eleven to ten o'clock, for the winter season, meeting at ten o'clock all the year. The time of holding the meetings at Kingwood has been changed to ten o'clock from the first day of the fourth month to the first day of the tenth month, and the rest of the year at eleven o'clock, as heretofore.

Burlington Quarterly Meeting informs that the midweek meeting at Burlington is discontinued on the week in which the monthly meetings are held.

Fishing Creek Half-year Meeting informs that Cattawissa Midweek Meeting has been laid down, and the time of meeting of the Preparative Meeting and meeting for worship at Shamokin has been changed from eleven to ten o'clock, from the first of the fourth month to the first of the tenth month.

Fourth day Afternoon.

The Committee appointed to settle the Treasurer's account made the following Report, which was approved, and the nomination of George M. Justice for Treasurer for the ensuing year was united with, and he accordingly appointed. Quarterly Meetings are requested to forward in due season, their respective quotas of the sum proposed to be raised.

To the Yearly Meeting.

The Committee appointed to examine and settle

the Treasurer's account having all met except one, and examined it and compared it with his vouchers, find the same correct, leaving a balance in his hands due the meeting of three hundred and eighty-eight dollars and twenty-four cents, and propose that the sum of three hundred dollars be raised for the ensuing year. We are united in proposing George M. Justice for Treasurer.

Signed on behalf of the Committee,

CHARLES STOKES,
RICHARD DARLINGTON,
CALEB HEALD.

5th mo. 9th, 1853.

The minutes of the Representative Committee or Meeting for Sufferings for the last year were read and their labors approved.

By reports from the several branches constituting this meeting, it appears the following named Friends have been appointed members of the Representative Committee or Meeting for Sufferings for the ensuing year :

Philadelphia.—William Dorsey, Samuel Parry, John M. Ogden, J. Wilson Moore.

Abington.—Isaac Parry, Gove Mitchell, Richard Moore, Samuel W. Noble

Bucks.—Thomas Paxson, Amasa Ely, Jeremiah W. Croasdale, Mark Palmer.

Concord.—Joseph Dodgson, Eli D. Pierce, George F. Gilpin, Benjamin Ferris.

Caln.—Mordecai Lee, Thomas Bonsall, Jesse Webster, James Jackson.

Western.—Joseph S. Walton, William E. Bailey, Ezra Michener, Richard M. Barnard.

Southern.—Hunn Jenkins, John Hunn, John Jackson, Isaac Townsend.

Burlington.—Richard Lundy, George Middleton, Samuel J. Gaunt, William Clothier.

Haddonfield.—William Folwell, Elisha Hunt, William D. Rodgers, William Stokes.

Salem.—James Cooper, Thomas Edwards, Clement Acton, William Powell.

Fishing Creek.—Elida John, Mahlon Hicks, William Webster, David Ellis.

Twelfth of the month and fifth of the week.

Epistles, prepared by the Committee appointed to that service, to our brethren at their meetings in New York, Baltimore, Ohio, Indiana and Genesee were read and approved, and directed to be transcribed, signed by the Clerk on behalf of this meeting, and seasonably forwarded.

To assist the Clerks in copying and forwarding the Epistles to the respective Yearly Meetings to which they are addressed, and to prepare and superintend the printing and distribution of the Extracts, a Committee was appointed, and they were also directed to prepare a suitable circular, addressed to the Quarterly, Monthly and Preparative meetings, for the purpose of obtaining information in regard to the attendance of our children in the various description of schools in which they are at present taught, and also

any other information likely to be useful on this deeply interesting subject.

Having at times, in the several sittings of this Yearly Meeting, been made sensible of the overshadowing presence of Divine Goodness, harmonizing our minds in our deliberations upon the important concerns which have engaged our attention in a comfortable degree of unity and condescension:—under a grateful feeling of this renewed extension of favor, the Meeting concludes to meet again at the usual time next year, if consistent with the Divine will.

Extracted from the minutes.

JAMES MARTIN, *Clerk.*



C I R C U L A R .

It is desired that each Quarterly Meeting shall append to its report to the next Yearly Meeting, distinct answers to the following questions, besides the usual answer to the 2d annual query. This Circular is so printed that it may be cut out of the Extracts, for the use of subordinate meetings, and filled up with the desired information.

1. How many children are there, between the ages of four and sixteen years, members of the Quarterly, Monthly or Preparative Meetings ?

Answer.

2. How many of these children attend Schools under the care of Monthly or Preparative Meetings, taught by members ?

Answer.

3. How many of them attend Schools under the care of Monthly or Preparative Meetings, but not taught by members ?

Answer.

4. How many attend Day Schools (not public schools) taught by members, but not under the care of Monthly or Preparative Meetings ?

Answer.

5. How many attend Day Schools (not public schools) not taught by members nor under the care of Monthly or Preparative Meetings ?

Answer.

6. How many attend Boarding Schools taught by members ?

Answer.

7. How many attend Boarding Schools not taught by members ?

Answer.

8. How many attend Public Schools ?

Answer.

9. How many receive regular instruction in Family Schools ?

Answer.

ALBERTA

- 1. The first section of the Act provides that the Government of Alberta shall have the right to acquire any land in the Province for the purpose of the construction, maintenance, or operation of a public work.
- 2. The second section provides that the Government of Alberta shall have the right to acquire any land in the Province for the purpose of the construction, maintenance, or operation of a public work.
- 3. The third section provides that the Government of Alberta shall have the right to acquire any land in the Province for the purpose of the construction, maintenance, or operation of a public work.
- 4. The fourth section provides that the Government of Alberta shall have the right to acquire any land in the Province for the purpose of the construction, maintenance, or operation of a public work.
- 5. The fifth section provides that the Government of Alberta shall have the right to acquire any land in the Province for the purpose of the construction, maintenance, or operation of a public work.
- 6. The sixth section provides that the Government of Alberta shall have the right to acquire any land in the Province for the purpose of the construction, maintenance, or operation of a public work.
- 7. The seventh section provides that the Government of Alberta shall have the right to acquire any land in the Province for the purpose of the construction, maintenance, or operation of a public work.
- 8. The eighth section provides that the Government of Alberta shall have the right to acquire any land in the Province for the purpose of the construction, maintenance, or operation of a public work.
- 9. The ninth section provides that the Government of Alberta shall have the right to acquire any land in the Province for the purpose of the construction, maintenance, or operation of a public work.
- 10. The tenth section provides that the Government of Alberta shall have the right to acquire any land in the Province for the purpose of the construction, maintenance, or operation of a public work.

EXTRACTS

FROM

THE MINUTES

OF THE

YEARLY MEETING OF WOMEN FRIENDS,

HELD IN

PHILADELPHIA,

BY ADJOURNMENTS, FROM THE NINTH OF THE
FIFTH MONTH, TO THE TWELFTH OF
THE SAME, INCLUSIVE.

1853.

PHILADELPHIA:
T. ELLWOOD CHAPMAN,
No. 1 SOUTH FIFTH STREET.

1853.



EXTRACTS OF WOMEN'S MEETING.

At a Yearly Meeting of Women Friends, held in Philadelphia by adjournments from the 9th of 5th month to the 12th of the same (inclusive) 1853.

From all our constituent Quarterly meetings reports have been received. From Fishing Creek Half Year's meeting none has come to hand; the representatives were present, and informed that they were forwarded.

Epistles from our sisters, at their Yearly meetings of New York, Ohio, Indiana, Genesee and Baltimore, have been read to our comfort and edification; and a desire has feelingly obtained that their excellent counsel may tend to encourage us to increased faithfulness in the performance of every manifested duty, with an entire reliance upon that power which clothed the blessed Jesus, who, when about departing in person from his disciples, spoke this consoling language: "Lo, I am with you alway, even to the end of the world.

To essay replies to the Epistles as way may open, a Committee was appointed.

To examine the Treasurer's account and report to a future sitting of this Yearly meeting, a Committee was appointed.

The quotas were forwarded to our Treasurer.

The representatives were desired to stop at the rise of the meeting and confer together, that they may be prepared to propose to our afternoon sitting the

names of suitable friends to serve as Clerk and Assistant Clerk the present year.

Afternoon.

Deborah F. Wharton, on behalf of the representatives, reported the names of Mary S. Lippincott for Clerk, and Mary Jessup for Assistant Clerk, which were fully united with by the meeting.

Minutes for the following Friends in attendance from other Yearly meetings have been produced and read:

David H. Barnes, a minister from Purchase Monthly Meeting, N. Y.

Richard Cromwell, a minister from New York Monthly Meeting.

Samuel Townsend, a minister from Baltimore Monthly Meeting for the Western District.

Solomon Haviland, an elder from Purchase Monthly Meeting.

The minutes of last year were read at this time.

The report from the Book Committee appointed last year to receive voluntary contributions for the purchase of books for circulation was read, and was satisfactory. It was directed to be embodied in our extracts. The Committee was continued with the addition of Lydia Longstreth, Susan M. Parrish and Ann A. Townsend, and Friends were encouraged to contribute means for the prosecution of the design of the Yearly Meeting, which is to furnish such reading as will be helpful and strengthening to the mind. There were several communications respecting the too common reading of the day, which is not calculated to sustain and nourish the best life; and a con-

cern was also expressed that Friends would not allow even that which is good, to take the place of the Master ; believing there is need that the eye of the mind be kept toward that inward Director, who would order all things aright, and sanctify unto us the experience of those who have gone before us.

Report of the Yearly Meeting Book Committee.

Having been appointed to receive and distribute a Fund, designed to promote the spreading of Friends' writings, we report, there have been received \$99.50, being the contribution of several Monthly and Preparative meetings ; and in pursuance of the object of our appointment, this amount has been expended in the purchase of Friends' works.

Additions have been made to several Libraries, at the request of Friends having charge of them, and the state of other Libraries in different sections of our Yearly meeting has been enquired into, as we have had opportunity.

Through the encouragement we have been able to offer, a Library is being established (under the care of the Monthly Meeting) in a neighborhood where we believe there is a prospect of its being useful.

We have endeavored faithfully to perform the duties devolving on us, as a Committee of Philadelphia Yearly Meeting, and remembering its exercises in reference to *Friends' Writings*, our purchases have been strictly confined to them.

As our means of ascertaining the wants of some of the remote neighborhoods were very limited, a part

of the books has been reserved for distribution during the present week. Application may be made to either of the Committee, by such Friends as feel that an addition to their Libraries of a few volumes, might be a means of increasing the interest among our young Friends, in such reading as would be more profitable than that which we fear too often claims their attention.

For the information of Friends, we think it proper to state, that the contributions received have been from only five Monthly and four Preparative meetings.

We have also received some books as individual contributions.

As a Committee, we have had satisfaction in our labor, and believe the fund thus expended will yield a rich reward.

DEBORAH F. WHARTON,
SARAH S. BIDDLE,
HARRIET OGDEN,
JANE JOHNSON.

Philadelphia, 5th mo. 9th, 1853.

To assist the Clerks in collecting the exercises of the meeting to be placed in our Extracts, a committee was appointed, who are to attend to their printing and distribution.

Tenth of the month and third of the week.

We are informed by a deputation from Men's Meeting, that they have had the subject of Education (referred last year) before them, and have concluded to leave the further consideration of it till next Yearly Meeting.

The state of Society has been proceeded in as far as the 4th query and its answers, and upon reading the acknowledged deficiencies in the Reports relative to the attendance of our religious meetings, much feeling and expression were drawn forth in the belief, that, while to the lukewarm or lifeless professor these might be tedious and wearisome, yet to those who love the Lord and desire above everything else to serve and obey Him in the way of his leadings, they are often seasons of sweet retirement, and in silent waiting they feel their strength renewed. If Friends were more engaged to acknowledge thus openly to the world their dependence upon God and allegiance to Him, (which would be the case if we sufficiently felt the need of His all-sustaining arm to lead us aright in all our undertakings both great and small,) there would be begotten a love in which we would desire each other's good, and be enabled to uphold the testimonies alluded to in the several queries.

“Take heed how ye hear,” was the admonition revived among us upon the reading of the 2d query, believing that if there were no listeners there would be no tale-bearers. A lively concern was felt to prevail over the Meeting that we should discourage a spirit which would say, “report and I will report,” and that we should regard the character of another as sacred as the natural life. Thus would we evidence that we are living under the influence of that love which thinketh no evil, and are clothed with that charity which covers a multitude of faults.

That we may more and more feel the importance

of supporting a faithful testimony against the unnecessary use of spirituous liquors and intoxicating drinks, was a concern which was deeply felt, under the conviction that female influence may effect much in preserving our fathers, sons and brothers, and in strengthening them to heed the apostolic injunction, "to touch not, taste not, handle not."

Let your moderation appear in all things, was another admonition of which we were forcibly reminded. The increasing disposition, when preparing our deceased friends for their final resting place, to clothe them in expensive apparel, was discouraged. The desire was feelingly expressed that Friends should weigh all things well, before they allow themselves to fall into the customs of the world. And in regard to the entertainment made at funerals, that it be in simplicity, becoming our profession; that no one may be burdened, nor the mind diverted from the solemnity of such occasions.

Afternoon.—The 5th and 6th queries, and their answers, were read at this time, and deliberated upon. Living testimonies were borne, encouraging us to keep our eye single to the light which will open our way to go forth bearing a faithful testimony before the world to a free gospel ministry, giving evidence that the "Gospel of Christ stands not in word but in power."

The subject of slavery was feelingly spoken to in a weighty and impressive manner, baptizing us in a measure into a willingness to feel ourselves engaged for the release of the oppressed descendants of the

African race from their bonds; and to aid those that are free, within our limits, where there is need, to raise themselves and their children from ignorance and a state of degradation, into which they have been involved by the traffic in human flesh.

Our sympathies went forth, too, for the slaveholder and his children, who by the influence of this cruel system may be indulging in idleness and luxury, to the prostration of their mental and physical energies.

We are reminded to be watchful on every hand, guarded and prayerful, so that our light may shine before men, that others seeing our good works may glorify our Father which is in Heaven.

Eleventh of the month, and fourth of the week.

The two remaining queries and their answers were read. The second annual query and its answers were also read, with a report from Haddonfield Quarterly Meeting explanatory of the state of schools in the neighborhood of Friends within its limits. A desire was expressed that in future we may have more explicit answers from our different Quarterly Meetings on this subject. All the reports acknowledged the reception of our extracts of last year.

Fourth day, afternoon.

We had at this time an acceptable visit from our friends David H. Barnes and Richard Cromwell.

The subject of education, left under consideration last year, has been again before us, and was referred to another Yearly Meeting, and an earnest desire was felt, that Friends in their respective neighborhoods, may do what they can to keep alive this concern.

The difficulty under which some of our friends in remote situations labor, in relation to the education of their children, has claimed the attention and sympathy of this meeting, and it is concluded to commit the subject to the charge of a few Friends, who are to receive voluntary contributions, and apply them in aid of this cause, to wit: Jane Johnson, Deborah F. Wharton, Sarah S. Biddle, Harriet Ogden, Lydia Longstreth, Susan M. Parrish, and Ann A. Townsend.

Forcible appeals were made to the young that they try to do with less adorning of their frail bodies, in order that they may have more to spare for the noble purpose of aiding those who may feel the need of an education to fit them for business, and have not the means of obtaining it. Such were tenderly invited to make known their wants to one of the committee.

The committee appointed at a former sitting to essay epistles as way may open to our sisters at their Yearly Meetings, with which we correspond, produced one to New York, which was read and approved.

Twelfth of the month, and fifth of the week.

Epistles to our sisters at their Yearly Meetings of Ohio, Indiana, Genesee, and Baltimore, were read and approved. These and that read at a former sitting were directed to be signed, transcribed, and forwarded, and a committee was appointed to attend to it.

The Committee appointed to examine the Treasurer's account, report it correct; there being sufficient in the treasury, the contributions are not needed the present year.

Mothers were desired to train up their daughters to habits of industry, encouraging them not to depend upon others employed in their families to do little acts of service, which would be useful and healthful for them to perform themselves; and were affectionately reminded that while the language went forth to the young, "put away thy ornaments, that I may know what to do with thee," there was an adorning for *them* to seek after, even that of a meek and quiet spirit, by which the children might be drawn toward them, with the acknowledgment that there is a beauty and excellency in the Truth.

Deep solicitude continued to prevail for our beloved young Friends, that they may be willing to yield to the wishes of their concerned mothers, that so the divine blessing may attend them, whereby they may be prepared, as they advance in years, to cheer the hearts of the parents with the hope that when they are removed from works to rewards, their children may be ready to enter into their labors. They were also called upon to examine for themselves the effect of attending places of diversion; whether it yielded that peace of mind which their spirits desired in their seasons of serious retirement, or if it were not, as the forbidden fruit, bitter to the taste. Select musical concerts were named with the feeling that these were more seductive in their character, because

while unattended by the grosser evils found in some others, they, nevertheless, had a tendency to draw the mind from its true centre, and to open the way for greater indulgence in those amusements which our Society has always testified against. They were affectionately urged to put not off for a "more convenient season" the divine visitant who was knocking for entrance, but to open the door of the heart unto Him in the day of his power, lest the light should become extinguished, and in darkness they should have to feel the bitterness of a spiritual death. The language of encouragement flowed freely toward them, for they were felt to be truly the hope of succeeding generations.

During the several sittings of this Yearly Meeting, renewed evidences have been furnished that the presence of the unslumbering Shepherd of Israel has been felt in our midst, enabling us to transact the business before us with much harmony and condescension, cementing our hearts in love and in a united concern to follow our holy Leader, bearing the burden of the word of the Lord. Grateful for the favor, and desiring each others' preservation, we conclude, to meet at the usual time next year, if so permitted.

Signed on behalf of the Meeting by

MARY S. LIPPINCOTT, *Clerk.*

EXTRACTS -

FROM

THE MINUTES

OF THE

YEARLY MEETING OF FRIENDS,

HELD IN

PHILADELPHIA,

BY ADJOURNMENTS, FROM THE FIFTEENTH OF
THE FIFTH MONTH, TO THE NINETEENTH
OF THE SAME, INCLUSIVE,

1854.

PHILADELPHIA:
T. ELLWOOD CHAPMAN,
No. 1 SOUTH FIFTH STREET.
1854.

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EXTRACTS, &c.

At the Yearly Meeting of Friends, held in Philadelphia, by adjournments from the fifteenth day of the Fifth month to the nineteenth of the same, inclusive, 1854.

By Reports received from the several constituent branches of this meeting, it appears the Friends therein named have been appointed by their respective meetings, representatives to attend the service of this, who, being called, were all present except eight; for the absence of two, reasons were assigned, being indisposition of themselves or families.

Epistles were received and read from our brethren at their Yearly Meetings in New York, Baltimore, Ohio, Indiana, and Genessee; their salutary contents affording evidence of the mutual interest and concern of the brotherhood in the best welfare of each other, wherever situated. To essay replies to these affectionate testimonials of Christian regard, as way may open, a Committee was appointed.

Second Day—Afternoon.

Eli Hillis, on behalf of the representatives, informed the meeting that they had conferred together after the

close of our morning sitting, and were united in proposing William Griscom as Clerk for the present year, and Dillwyn Parrish as Assistant Clerk, which being also united with by this meeting, they were accordingly appointed.

To examine and settle the Treasurer's account, propose the sum necessary to be raised the ensuing year, and report the name of a Friend to serve as Treasurer, a Committee of four from each Quarterly Meeting was appointed.

Sixteenth of the month, and Third of the week.

Having proceeded in the consideration of the state of Society, as brought into view by the answers to the queries, as far as the third inclusive, Friends were introduced into a lively exercise for the welfare of the body, and much pertinent counsel administered, accompanied with an evidence of the presence of Heavenly Good.

Third day—Afternoon.

The meeting was engaged in consideration of the state of Society, as presented in the answers to the fourth, fifth, and sixth queries.

Seventeenth of the month, and fourth of the week.

The 7th, 8th and 9th queries with the answers thereto were read and duly considered, together with the three annual queries and answers to them.

Answer to first Annual Query.—Philadelphia Quarter reports, that Philadelphia Monthly Meeting have concluded

to hold a meeting for worship at seven o'clock, P. M. on the first day of the week, instead of the meeting heretofore held at three o'clock, P. M., in the winter, and four o'clock, P. M., in the summer; and Green Street informs, that Frankford Preparative Meeting, is now held alternately at Frankford and Germantown; at Germantown in the First month, and Frankford in the Second.

Abington Quarter reports, that there is an indulged meeting held at Norristown on the first day of the week, at ten o'clock, under the care of a committee of Gwynedd Monthly Meeting, and that the Monthly Meetings held last year at Stroudsburg in the Fifth and Ninth months, are to be held hereafter at Richland, as heretofore.

Bucks Quarter reports, that the time of holding Falls Monthly Meeting, and the meetings at Pennsbury, has been changed from eleven to ten o'clock for the winter season; both now meeting at ten o'clock, all the year.

Concord Quarter reports, that the time of holding that meeting has been changed from eleven to ten o'clock. Birmingham Monthly, and Westchester Particular Meeting have changed the hour of gathering from eleven o'clock in the winter season, to ten o'clock throughout the year.

Western Quarter informs, that Centre Monthly Meeting has changed the time of convening at all its meetings, from eleven to ten o'clock, from the first First day in the Fourth month, to the last First day in the Eleventh month inclusive, and Pennsgrove Monthly Meeting and its subordinates, have agreed to convene in future at the tenth hour, and commence on the first First day in the Fifth month next.

Answer to second Annual Query.—There are thirty-two schools of the description queried after—ten others are reported as being under the care of Monthly or Preparative Meetings, but not taught by members. Five reports inform that the teachers of twenty-five of the schools, with their pupils, attend mid-week meetings.

Fourth day—Afternoon.

The following report was read and approved, and George M. Justice, therein named, united with and appointed Treasurer.

To the Yearly Meeting.

The Committee appointed to examine and settle the Treasurer's account, &c., having all met except three, and examined it, and compared it with his vouchers, find the same correct, leaving a balance in his hands of two hundred and fifty eight dollars and 24 cents, all the quotas having been paid.

We propose that the sum of five hundred dollars be raised for the ensuing year, and as part of the money will probably be wanted at an early day, Quarterly Meetings are requested to forward their quotas as soon as convenient.

We are united in proposing George M. Justice for treasurer.

Signed on behalf of the Committee,

WILLIAM CHANDLER,

PIERCE HOOPES.

Philadelphia, 5 mo. 16th, 1854.

The Committee appointed last year to prepare a suitable circular to address to our constituent meetings on the subject of education, made a report which was read and accepted.

The subject of education, as referred to the consideration of this meeting last year, claimed attention, and after free expression, and deliberation, the prevailing sentiment of the meeting was to adopt the report of the Committee, made to the Yearly Meeting in 1852, which is as follows.

To the Yearly Meeting.

The joint Committee of men and women Friends, on the subject of education, Report : That having presented to the Yearly Meeting last year, some details of the state of education amongst our members, they have since directed their attention to the *causes* of such results.

In recurring to the statement then made, that of about 4500 children requiring school education only 998 were taught in schools under the care of the Society, it is manifest that a lamentable want of interest exists amongst our members on this important subject. By the same report it appears that 2600 of these children attend public schools, thus showing an amount of encouragement on the part of Friends to the Public School System, which must materially influence the prosperity of the schools of Friends, as contemplated by the discipline.

The Committee believe that in proportion as Friends cooperate with the public authorities in their present system of education, our own schools will continue to decline, and at no distant period we may find ourselves compelled to withdraw from such co-operation, or submit to regulations adverse to the principles we profess.

During the consideration of this deeply interesting subject, various views have been presented to the committee. Many Friends believe, that if our different meetings would adopt for their own members a system of general instruction at the common expense, it would go far to remove the evils now felt, and meet the wants of Friends generally, throughout the Yearly Meeting.

We therefore propose, that the Yearly Meeting recommend the formation in each Monthly and Preparative meeting, as way opens, of a fund for the introduction of a free school system, for the children of members. Each neighborhood is best qualified to judge of its own wants, and in proportion to the interest felt, will be the advance towards the establishment of the system. It is believed by many Friends, that if in every meeting a fund was commenced, additions would be made from time to time by Friends interested in the subject; until in due season the fruits would be manifest by the introduction of schools which would remove the pecuniary motive for sending our children elsewhere.

In this safe manner, may the gratuitous plan of education be brought to the attention of Friends in their smaller meetings, and thus our members may look forward with hope to a period more or less distant according to circumstances, when the children of Friends shall be educated as one family, where the temptation now strongly presented to surrender the plastic mind of infancy to the forming hand of the stranger shall measureably cease, and the necessitous shall find no obstacle to the guarded and liberal tuition of their offspring.

Signed by direction and on behalf of the Committee,

JOHN D. GRISCOM, Clerk.

Philadelphia, 5th mo. 12, 1852.

A memorial concerning our deceased friend Elizabeth Robinson, a minister, prepared by Wilmington Monthly Meeting, and approved by Concord Quarter, was read, approved, and directed to be recorded.

Eighteenth of the month, and fifth of the week.

The following summary, expressive of the exercises of some of the sittings of this meeting, being read, was approved and directed to be embodied in the extracts.

During the consideration of the state of Society, as embraced in the answers to the queries, the meeting was at times introduced into a living exercise.

The present is a day of outward prosperity, almost unexampled in the history of our Society, and at such a time, there is abundant need of watchfulness and prayer, lest the Babylonish garment and the wedge of gold prevent the growth of Divine life. The institution of our religious meetings has proved a great blessing, tending to remind us of our continued dependence upon the Divine Being, and Friends were encouraged to a steady and faithful attendance of them.

We were impressively reminded of the necessity, on these occasions, of having both body and mind in a state of stillness, as the best preparation for the solemn act of Divine worship; and if we are favored with an evidence of heavenly good, our spirits will be humbled and contrited before the Lord, and we shall be made instrumental in gathering others into the same precious feeling. The members of our small meetings were exhorted to press through the difficulties and discouragements which often surround them in the discharge of this Christian obligation,

and to keep the eye single, in which state alone the whole body can be filled with light.

It was declared by our Divine Master, "By this shall all men know that ye are my disciples, if ye have love one unto another." As we dwell under this feeling, it will preserve us from tale-bearing and detraction, and furnish a qualification to labor with an offending brother.

We were encouraged to believe that our testimony on the subject of spirituous liquors has been on the advance, and Friends were earnestly entreated tenderly to sympathize with those who give cause of concern on this account, and in all faithfulness to labor with them in the restoring spirit of Divine love.

The responsible duty of parents and heads of families was brought into view by the answers to the third query, under which the meeting was baptized into a sense of the importance of the obligations which rest upon us toward the beloved youth under our care. The importance of providing our children with suitable intellectual food, which is necessary for the growth and development of their minds, was acknowledged, but it was felt to be far more important that their moral and religious training should be attended to. The increase of publications calculated to excite the imagination, and cherish false views of life, was cause of deep concern, and the perusal of them was shown to be deleterious to that purity of thought and action which the Christian religion leads into. This kind of reading unfits the mind for the contemplation of those sublime truths which are recorded in the Holy Scriptures.

In these invaluable writings, we find the only authentic record of the early history of our race, the purest strains of

devotional poetry, and the sublime discourses of the Son of God. Their frequent perusal was therefore especially urged upon our younger members, who were encouraged to seek for the guidance of Divine Grace, by which alone we realize in our experience the saving truths they contain. Parents were affectionately entreated to seek opportunities of retirement in the bosom of their families, where their children could be gathered around them in silent waiting upon the Lord. On these occasions it would often be found that the hearts of all would be contrited, and drawn nearer together under the influence of heavenly good. This practice, if steadily pursued, would often prove a blessing to parents and children, who would thus be strengthened to go forward in their allotted duties: habits of meditation and seriousness would be more observable, and the blessed results would appear in lives of purity and uprightness.

Some effort has been made to assist poor Friends in such business as they are capable of, and we were reminded that this is the most effectual means of performing our duty towards this portion of our brethren.

The cruelties and calamities of war having claimed consideration, we were affectionately recommended to be faithful in the support of our testimony against this unchristian practice. The best evidence we can furnish of the faithful maintenance of this testimony, is to live in the peaceable spirit of the Lamb. Should the present convulsions in a foreign land again introduce prize goods into our markets, Friends were admonished to be faithful in regard to their purchase or consumption.

We have reason to fear that our testimony against a hireling ministry is not sufficiently appreciated by some of our members. We were reminded that we have no testimony against individuals, but we have a testimony against that spirit which seeks to take from the people the right of private judgment, and denies the immediate revelation of Divine truth to the soul.

Our testimony against slavery was impressively brought into view, and Friends were encouraged to increased fidelity in its maintenance. This portentous evil was felt to be like a dark cloud hanging over our beloved country, and we were admonished to seek for Divine aid and guidance in all our efforts in relation thereto. We were reminded that some of the earliest and most efficient laborers in this field of service, felt themselves restrained from the use of the produce of slave labor, and Friends were encouraged to attend to their conscientious scruples in this particular, at the same time bearing in mind that the progress of light is gradual, and hence we should ever cherish that charity which thinketh no evil, which suffereth long and is kind. Let each perform his allotted service under the direction of the Great Shepherd, being more solicitous to fulfil his own duties, than to discover the short-comings of his brethren.

It was felt that those whose duty it may be to treat with offenders, should seek to be clothed with that qualification which will enable them to labor, in the restoring spirit of the gospel.

Under a lively exercise for our preservation in the blessed truth, Friends have been affectionately cautioned against listening to the delusive voices that are in the world, which pretending to be spiritual manifestations, would draw us

away from the safe reliance,—*Christ, the light and life of the soul*—the only medium by which we can attain to the saving knowledge of Divine truth.

George Fox says, “To take counsel of the dead was forbidden by the law of God; they were to take counsel of the Lord. He hath given Christ in the new covenant in his gospel day to be a counsellor and leader to all believers in his light.”

This testimony is applicable to the present day, and shall *we*, who profess to be the followers of Christ, and who have been blessed with the light of the gospel, turn away from Him who is the fountain of living waters, and hew out for ourselves “cisterns, broken cisterns, that can hold no water.”

By reports from the several branches constituting this meeting, it appears the following Friends have been appointed members of the Representative Committee or Meeting for Sufferings for the ensuing year.

Philadelphia.—John Wilson Moore, John M. Ogden, William Dorsey, Samuel Parry.

Abington.—Isaac Parry, Gove Mitchell, Richard Moore, Samuel W. Noble.

Bucks.—Cyrus Betts, Thomas Paxson, Mark Palmer, Thomas Janney.

Concord.—Eli D. Peirce, Joseph Dodgson, Eli Hilles, Jesse Williams.

Caln.—Norris Maris, Thomas Bonsall, Jesse Webster, James Jackson.

Western.—Joseph S. Walton, Richard M. Barnard, David Wilson, Ezra Michener.

Southern.—Hunn Jenkins, John Hunn, John Jackson, Isaac Townsend.

Burlington.—Richard Lundy, George Middleton, Samuel J. Guant, William Clothier.

Haddonfield.—William Folwell, Josiah Evans, Wm. D. Rodgers, William Ballenger.

Salem.—James Cooper, Thomas Edwards, Clement Acton, Waddington Bradway.

Fishing Creek.—Elida John, Benjamin Eves, David Ellis, William Webster.

Nineteenth of the month, and sixth of the week.

A memorial concerning our deceased friend, Jacob Ritter, prepared by Gwynedd Monthly Meeting, and approved by Abington Quarter; also one for Sarah Cowgill, prepared by Camden Monthly Meeting, approved by Southern Quarter, were read, approved by this meeting, and directed to be recorded, and the Representative Committee, or Meeting for Sufferings, is desired to have them, with such other memorials on our records as they may deem useful, published and furnished to our members.

The Committee separated for the purpose, produced an essay of an epistle, which was read and approved, and a copy thereof directed to be signed by the clerk and forwarded to each of the Yearly Meetings with which we correspond.

The Joint Committee appointed on the proposition from Abington Quarter, in relation to an alteration or amendment of our discipline on the subject of Marriage, reported they had several times met, but no way opened in the clearness to propose any change.

The following communication was received from women Friends, and the want of proper accommodations to hold our Yearly Meeting being taken into consideration, was referred to the Representative Committee or Meeting for Sufferings; and they are authorized to take such measures as they may deem proper, in connection with such Committees as may be appointed by the Monthly Meetings of this city.

To the Yearly Meeting of Men Friends:

The Yearly Meeting of Women Friends having felt the want of such accommodations as would enable them to hold their meetings with physical comfort, believe it right to bring the matter before you for consideration.

Our crowded house and want of ventilation renders the closeness of the atmosphere prejudicial to health.

The minutes of the Representative Committee or Meeting for Sufferings were read and approved.

To assist the Clerks in copying and forwarding the epistles, and to prepare and superintend the printing of the extracts, &c., a Committee was appointed.

During the several sittings of this meeting, evidence has been vouchsafed that we are not a forsaken people. We believe the overshadowing wing of our Heavenly Father's love has been round about us, and as we are willing to renew our covenants with Him, and obey His voice, we shall yet be permitted to restore the walls of our Zion and rebuild her waste places. With feelings of

gratitude the meeting concludes, to meet at the usual time next year, if so permitted.

Extracted from the Minutes,
WILLIAM GRISCOM, Clerk.

EXTRACTS

FROM

THE MINUTES

OF THE

YEARLY MEETING OF WOMEN FRIENDS,

HELD IN

PHILADELPHIA,

BY ADJOURNMENTS, FROM THE FIFTEENTH OF
THE FIFTH MONTH, TO THE NINETEENTH
OF THE SAME, INCLUSIVE,

1854.

PHILADELPHIA:
T. ELLWOOD CHAPMAN,
No. 1 SOUTH FIFTH STREET,
1854.

THE MOUNTAIN

TRAVEL GUIDE - WEST VIRGINIA

RECOMMENDATIONS

FOR THE TOURIST
IN THE STATE OF WEST VIRGINIA
AND THE DISTRICT OF COLUMBIA

1904

WEST VIRGINIA
AND THE DISTRICT OF COLUMBIA
TRAVEL GUIDE

EXTRACTS OF WOMEN'S MEETING.

At a Yearly Meeting of Women Friends held in Philadelphia, by adjournments, from the 15th of the Fifth month, to the 19th of the same (inclusive,) 1854.

Reports have been received from all our constituent Quarterly Meetings; also from the Half-Year's Meeting of Fishing Creek. The representatives being called, were all present except five: for the absence of three, reasons were assigned.

Minutes for Friends in attendance from other Yearly Meetings have been read, viz: one for Priscilla Cadwalader, a minister from Blue River Monthly Meeting, Indiana; one for Rachel Hicks, a minister from Westbury Monthly Meeting, Long Island; one for Catharine R. Keese, a minister from Peru Monthly Meeting, New York; one for Mary B. Needles, a minister from Baltimore Monthly Meeting, Maryland; one for Elizabeth Moore, an elder from West Branch Monthly Meeting, Pennsylvania; one for Richard Cromwell, a minister from New York Monthly Meeting; one for Samuel M. Janney, a minister from Goose Creek Monthly Meeting, Virginia; one for Jeremiah Moore, a minister from West Branch Monthly Meeting, Pennsylvania; one for Andrew Moore, an elder, from West Branch Monthly Meeting, Pennsylvania; one for William S. Bur-

ling, an elder from Farmington Monthly Meeting, New York; one for John Smith, an elder from Goose Creek Monthly Meeting, Virginia; one for Nathan Heacock, an elder from West Monthly Meeting, Ohio.

Epistles were read at this time from our sisters at their Yearly Meetings of New York, Genessee, Ohio, Indiana, and Baltimore, to our comfort and edification; affording renewed evidence that when the love of the Father prevails it knows no bounds, but flows as from sea to sea, and from the rivers to the ends of the earth. By abiding in this love, we should become leavened like the three measures of meal in the parable.

To essay replies to these Epistles as way opens, a Committee was appointed.

The representatives were desired to confer together, and propose to the afternoon sitting the names of suitable Friends to serve as Clerks the present year.

Afternoon.

Susanna Pusey, on behalf of the representatives, reported that they were united in proposing for the consideration of the meeting the names of Mary S. Lippincott for Clerk, and Mary Jessup for Assistant Clerk, which being united with, they were appointed to the service.

To examine the Treasurer's account and report to a future meeting, a Committee was appointed.

The Committee re-appointed last year on the subject of Education and the distribution of books, produced a report which is as follows: The labors of the Committee were approved, and they were continued to prosecute this important concern. Friends were encouraged to contribute

either money or books as they are prepared, in order that the object of the Yearly Meeting in this appointment may be carried out.

To the Yearly Meeting.

The Committee appointed last year on the subject of Education and the distribution of books, report that they have furnished to Meeting Libraries,	40 volumes
A Meeting School	9 “
To Friends in remote situations,	41 “
	—
Total,	90 “

We regret that our labors have been limited by the want of means, having received for this purpose since last report only eight dollars and twelve cents, besides the contributions of the Committee.

The subject of education has also claimed attention, and some efforts have been made to fulfil the object of our appointment in reference thereto.

The limits of the Southern Quarter presented, as one of the sections of our Yearly Meeting, where suitable schools for Friends' children were much needed. A part of the Committee visited that Quarter, and were fully convinced of this need, and of the desire of Friends there to have this want supplied. That Quarterly Meeting had a fund *devised expressly* for educational purposes. Part of the income thereof has since been applied to the establishment of a *free school*, which has been in successful operation during the past nine months, and one is about being established on the same plan in another neighborhood, where the want is equally pressing.

The Committee believe it right to represent this fact to the Yearly Meeting, hoping it may prove an encouragement to Friends in other neighborhoods possessing school funds to employ them in the same manner.

We acknowledge the receipt of \$52.50 toward the promotion of this concern. A part of this sum is still in the hands of the Committee, who stand ready to appropriate it to the benefit of any of our young friends who desire to become teachers, and feel that they have need of a little further instruction to qualify them for such employment.

There are a few books on hand for distribution.

Signed on behalf of the Committee.

JANE JOHNSON,
ANN A. TOWNSEND,
DEBORAH F. WHARTON.

Philadelphia, Fifth month 16th, 1854.

Much affectionate counsel was extended, encouraging mothers and guardians to fulfil their duties towards their children, by attending to their home education, as home influences are often felt through life. And the dear youth were desired to use the means they have to spare, to aid in educating the neglected around them, instead of purchasing jewels and ornaments to adorn themselves; and to devote portions of their time in teaching the colored children or others, who are destitute, in their neighborhoods or families. By this care many, who otherwise might be a burden on society, may become useful citizens, and aid in *their* turn in raising those who are under oppression or privation, to move in the sphere designed them.

Sixteenth of the month, and third of the week.

By a deputation from Men's Meeting, we were informed that the clause of discipline on the subject of outgoing in marriage, introduced by a minute from Abington Quarterly Meeting, had claimed their attention, and they had appointed a Committee to consider the propriety of explanation or amendment. After deliberation, this meeting united in appointing a Committee to join them in the consideration of this subject, and report to a future sitting.

The first four queries and their answers were read. The many deficiencies presented, particularly the neglect in attending our religious meetings, produced a feeling of mourning; and living testimonies were borne inviting us to make a strict examination, to see whether our "love has waxed cold," or whether *we* have occasioned this weight of concern. We were renewedly called upon to gather to that principle of light and life in the soul, which will lead us out of the customs and vanities of the world, and preserve us in that simplicity which characterised our forefathers. The dear children were reminded, that simplicity of attire would make it easier for them to resist the temptation to attend places of diversion, or to mingle in companies where music or dancing are introduced.

Afternoon.

The remaining queries and their answers were read. A desire was expressed that there might be an increasing care to assist Friends in such business as they are capable of, and to aid those who need, in giving their children school learning to qualify them for usefulness.

A deep concern prevailed that Friends should endeavor to become clean-handed concerning our oppressed fellow-beings who are held in cruel bondage, by attending to every

conviction of duty ; and where any have scruples in relation to the produce of slave-labor, they have been encouraged to refrain therefrom. And while sympathizing with the slave, desires were expressed that the wives and daughters of slaveholders should claim our interest, many of whom are deeply sensible of the responsibility which rests upon them, under a system in which they are unwilling participants.

We have been counselled to bear a more faithful testimony against a hireling ministry.

Were a free gospel ministry preserved in its purity, and were we found adhering to the injunction to "mind the light;" by consistency and uprightness we might be instrumental in inducing others to follow the same holy Leader in the pathway of justice, humility and truth.

To assist the Clerks in preparing the extracts, and to attend to their printing and distribution, a Committee was appointed.

At this sitting, the impressive language was revived, "Keep silence before me, O Islands, and let the people renew their strength," that all creaturely activity may cease, and the work of the Lord prosper in our hands.

Seventeenth of the month, Fourth day morning.

The interesting subject of a *guarded* education has been again before us, and a desire prevailed that Friends may encourage the establishment of schools, where all our children may be equally privileged to receive school learning under the care of our own members.

The Committee appointed to examine the Treasurer's account, report it correct. The quotas are not needed the present year.

A lively exercise was again spread over the meeting on

account of our departure from moderation and temperance, as evidenced by an increase of large and expensive parties. Mothers were appealed to, not to indulge their children by providing such extravagant entertainments, thereby opening a way to indulgence in vanity and folly, which wastes their precious time and diverts from sober and serious reflection.

Again we were encouraged to dwell in love; for if the love of the Father abounds, it will unite in one spirit and qualify us to extend a helping hand to those who through discouragements absent themselves from our religious meetings, and to encourage them to press through their difficulties and meet with their friends, where, at times, the presence of the divine Master is known by the breaking of bread.

Eighteenth of the month—Fifth day afternoon.

Epistles to our sisters at their Yearly Meetings of New York, Ohio, Indiana, Genessee and Baltimore were read, approved and directed to be signed by the Clerk.

The subject of education, referred from our last Yearly Meeting, was introduced, and the report of the joint committee of 1852 was read, and information was received from men's meeting that they had adopted it, with which this meeting unites; and recommends Friends to have a fund in each Monthly Meeting for the establishment of Free Schools for their own members as alluded to in a former minute.

A concern was feelingly revived that Friends may keep alive the subject of abstaining from the use of the produce of unrequited labor. They were encouraged to deny themselves the gratification not only of superfluity of apparel and so much luxury at their tables, but also in the building and furnishing of their houses, that there may not continue to be

observed among us so much deviation from simplicity and moderation.

Nineteenth of the month and sixth of the week.

The joint Committee to consider that part of the discipline relating to the subject of outgoing in marriage, reported that no way opened in the clearness for explanation or amendment. The Committee was released.

Memorials for our beloved deceased friends, Elizabeth Robinson, a minister from Wilmington Monthly Meeting, Delaware, and Sarah Cowgill, a minister from Little Creek Monthly Meeting, Delaware, were read, solemnizing our assembly, and setting forth the purity of life and brightness of the example of those who depend upon the spirit of truth as their holy leader and director. A feeling prevailed that we may thus live the life of the righteous, and that our latter end may be like theirs. They were directed to be appended to the extracts.

One was also read from Gwynedd Monthly Meeting for our beloved friend, Jacob Ritter, deceased, furnishing renewed evidence that the Lord's mercies are over all his works, and that He leads those gently along who are willing to follow him into the green pastures and beside the still waters of life; and in the end gathers them into his everlasting rest.

Having been favored during our several sittings to feel the abounding of our heavenly Father's love to cement us together, enabling us to transact the business in much harmony and sisterly condescension, grateful for the favor and desirous for each other's preservation in the truth, and obedience to manifested duty, we conclude to meet at the usual time next year if so permitted.

Taken from the minutes.

MARY S. LIPPINCOTT, Clerk.

A Testimony from Wilmington Monthly Meeting, in the State of Delaware, concerning ELIZABETH ROBINSON.

That the memory of the just may be blessed to survivors, by the bright example of those who have passed before us through this state of probation, this meeting is concerned to give forth a brief memorial concerning our dear friend, Elizabeth Robinson, deceased.

She was the daughter of Timothy and Mary Hanson, and born in Wilmington on the thirteenth day of the Seventh month, 1778. She lost her mother before she was twelve years old. This parent had been in her lifetime much concerned for the welfare of her offspring, that they might remember their Creator in the days of their youth, and by an early attention to the visitations of his love, be preserved in innocency, through the manifold temptations and dangers incident to the morning of life. It had been her practice, in time of health, to gather them round her, and sit down with them in silence under religious exercise, and in fervent prayer that *He*, who cared for little children formerly, might care for hers also, and take them into his arms and bless them. Near the close of her life she caused them to be brought into her chamber, and with her dying lips tenderly advised them diligently to attend our religious meetings,—to struggle through difficulties which might lie in the way,—and when *there* to labor for a qualification to worship *him* who is “a God nigh unto all them that call upon him,” —“a present help in time of trouble.” There is good reason to believe that the impressions made upon their minds on these solemn occasions, were greatly blessed to

them in after life. In the lively recollection of her mother's example, the subject of this memoir has often been concerned tenderly to recommend to young mothers, thus to "gather the children," saying, that "although in such opportunities, parents might not be able to utter one word, by way of advice or admonition, yet the concern of their spirits would find a witness for God in the minds of their offspring, and might be to them as the bread cast upon the waters, which should be found after many days."

In the twentieth year of her age she entered into the marriage state with William Robinson, a member of this meeting. During that connection, which lasted nearly twenty-five years, she was religiously engaged, through very great outward difficulties, faithfully to perform the duties of a wife and mother. Her path, in this relation, was a path of many sorrows and afflictions, through all which, trusting in God, and wonderfully supported by the arm of his power, she was enabled to act her part with composure, and even with cheerfulness. Following the Lord in humility and faithfulness, through many deep probations, she became "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

Having passed through many humbling baptisms, she appeared as a minister in our meetings when she was about thirty-five years of age, and through faithfulness to the gift committed to her trust, she became an able minister of the gospel of Christ. In the exercise of her ministry she was frequently led in great affection to address the younger part of society, shewing the unspeakable importance of yielding obedience to the manifestations of the Lord's will while the feelings were yet tender, and the mind susceptible to the gentle impressions of divine grace. From her own

experience she encouraged them to *faithfulness*, as the only means by which they could attain that "peace which passeth all understanding," even "a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."

She several times, with the concurrence of this meeting, travelled abroad in the service of the gospel, and always returned with certificates of the unity and approbation of Friends amongst whom she had been concerned to labor.

Her deportment as a minister was circumspect and exemplary, becoming the character of a messenger of Christ. In our meetings at home she was not forward to appear in public, being more concerned to know the power of the gospel to arise and prevail over the assembly, than to be heard in vocal communication. Waiting in reverent silence to know "the stone rolled from the well's mouth, she was at times favored, not only to drink of the water of life herself, but to minister of it to the strength and refreshment of the flock. Depending in a humble reliance on the head of the church for every qualification for religious service, we think it may be said of her ministry, that it was not "in the oldness of the letter," but "in newness of spirit," not with "enticing words of man's wisdom, but in demonstration of the spirit and of power."

She suffered long under a complication of diseases, calling for the exercise of great patience and resignation, of which, through all, she was a consistent example. Among the many trials of this painful probation, it was not the least that, toward the close of life, she was often prevented from meeting with Friends for the purpose of divine worship, and such was her desire to mingle with them on these solemn occasions, that, at her earnest request, she was fre-

quently lifted from her couch and assisted to make ready, when her attendants feared the exertion might be more than she could bear without injury. •

About three weeks before her death, some of her children being with her, she observed that her continuance in life was very uncertain, and hoped they would freely resign her to the divine disposal, saying, "If it pleased the Lord now to release me, I could say, not my will, but thine, O Father, be done." On another occasion, after inquiring concerning a dear friend, who was then lying very ill, she desired to be affectionately remembered to her, and added, "I do not expect to meet her again in *this* world, but hope soon to meet her in the kingdom of heaven."

Speaking of her decease, she desired that the preparations for her interment might be consistent with our professions of *plainness*. Having long before provided her own grave-clothes, she now gave directions where they might be found. After her death they were discovered to be very simple, and of the least expensive kind. Thus practically bearing her testimony against the vain custom of putting costly clothing on the decaying remains of the dead.

On the 18th of the First month, 1853, she remarked, "What a blessed thing it is that I have nothing to do but to die;" and after a pause she added, "I say not this boastingly." Observing one of her children to weep, she took him by the hand, saying, "do not weep, but rather rejoice." Then referring to one of her family, whose circumstances required attention, she said, "I desire thee to continue thy kindness to thy brother for my sake;" and presently added, "I hope thou mayest follow Christ, as I have endeavored to follow him, so that finally we may meet at the throne of God." Seeing her children much affected, she said with

some emphasis, "You ought not to weep,—none of you,—but rather rejoice that I shall soon be released from all my sufferings. Through the love of my blessed Redeemer I expect to have a seat in the kingdom of heaven, and beyond this there is nothing to desire.

At another time being in great pain, she inquired of her physician, how long she might continue;—but, as if to recall the question, she immediately said, "perhaps it is not needful to know." "I have endured much suffering to-day, but have prayed that I might be preserved to the end without murmuring. The Lord has been good to me all my life, he has been with me from youth to old age, and has often made a way for me where I saw no way; blessed for ever be his holy name! O, he is worthy to be served and adored forever and ever!"

On the morning of the 19th, at her request, the different branches of the family were brought into her room, when she addressed them, individually, in a very tender manner, exhorting them to follow the Lord in the way of his requiring, and to be diligent in the attendance of our religious meetings, adding, "I felt his love encircling me in early life; it has been my stay and support in times of affliction, and is able to carry us to the gates of heaven. But we cannot do the work one for another; each one must solicit admission there for himself." Then, with an expression of great affection, she said, "I hope my afflictions may be sanctified to my dear children, and am willing to suffer still more, if it might be a benefit to them;"—and then added, "But the love I feel is *universal* in its nature; it extends from the highest to the lowest, from the King on the throne to the beggar on the dunghill."

From the weakness of her state at this time, it was neces-

sary to darken her chamber, and to take the utmost care to keep her quiet. For the solicitude manifested on this account, she often expressed her gratitude, frequently desiring that her attendants might settle down, and be preserved in solemn stillness.

On the 21st, at her request, a dear friend came to see her, and during the visit was engaged at her bedside in fervent supplication. When the friend had concluded her prayer, Elizabeth said, "My soul unites with all that has been expressed,"—and afterwards added, "I love all faithful Friends, and feel bound in spirit with them, to the cause of Truth. I believe a brighter day will yet rise on our Society, if Friends are faithful. Oh that our dear children would be obedient to that which is required of them; then I believe some of them would feel bound to come, and lay down their crowns at the footstool of the blessed Master."

She continued, with little apparent change, for several days; during which her mind seemed to be much abstracted from temporal concerns; and she had no desire to see much company. At one time when her chamber as usual was darkened, and her attendants sitting round her in profound silence, she exclaimed, "Oh! that bright, that holy light, which surrounds me!—it is beyond all expression!" After the lapse of about half an hour, her countenance beaming with great joy, she said, "that bright, that holy light is still round about me."

On the morning of the 29th, she passed through great bodily suffering. At three o'clock in the afternoon, she became easier, but though it appeared that she perfectly knew her children, and others in her chamber, she was not able to speak. From this time she gradually grew weaker until the morning of the 30th, when she passed away so quietly

that her attendants were hardly able to ascertain the moment of her departure ; and we doubt not her spirit has exchanged its earthly tabernacle, with all its sufferings, for “a building of God, an house not made with hands, eternal in the heavens.”

She died in the 75th year of her age ; a minister about 40 years.

Read and approved in the Monthly Meeting aforesaid, held at Wilmington 1st Month 27th, 1854 ; and signed on behalf thereof, by

ZIBA FERRIS,
SARAH P. BANCROFT, } Clerks.

Read in and approved by Concord Quarterly Meeting of Friends, held at Concord the 31st of 1st mo. 1854, and signed on behalf thereof, by

THOMAS L. BARTRAM,
SARAH P. BANCROFT, } Clerks.

*Memorial of Camden Monthly Meeting of Friends, concern-
ing SARAH COWGILL.*

“Mark the perfect man and behold the upright, for the end of
that man is peace.”

She was the daughter of Emanuel and Mary Stout, and was born at Fast Landing, now the village of Leipsic, Kent Co., Del., the sixth day of the First month in the year 1764. Her parents were exemplary members of the Presbyterian Society. At an early age her mind became impressed with a feeling of religious obligation, and as she yielded to the manifestations of light, her spiritual strength was increased, almost without knowing by what name to call the secret influences that led her on step by step. She was much beloved, and her company sought after by her youthful companions.

About her eighteenth year she was married to Jacob Emerson, a member of the Society of Friends. She continued her connection with the Presbyterians; enjoyed her religious meetings, and seemed fully satisfied with the faith and ceremonies of that people, while her husband continued to attend the meetings of Friends. They lived together in great harmony, but in a few years he was removed from her by death. After this event, the remembrance that she had never been to meeting with her husband, caused much serious reflection, and she wondered why it had been so. He made but little profession of religion, and she felt there must have been some great inducement for his going to a small meeting, where there

was neither singing, vocal prayer, nor preaching; she therefore resolved to go to their meetings, at least for once. Soon after taking her seat, she found the undisturbed stillness of the place had a salutary effect upon her feelings, and acknowledged it was good for her to be there. This experience prompted her to go again, and doing so, she was solemnly impressed with the belief that it was the right place for her. Her Presbyterian friends manifested much concern for her spiritual welfare, on her thus absenting herself from their meetings, and departing, as they considered, from the true Christian faith. During the various interviews they had on this interesting subject, the kindest feelings were maintained, and their social intercourse remained unbroken. Her first widowhood continued for several years. She supported herself principally by the labor of her own hands, was constant in the attendance of Friends' meetings, and was received into membership with them in the year 1790.

In 1793 she married Daniel Cowgill, a member of Little Creek Meeting. This marriage was productive of much happiness. Their means were sufficient to have procured for them many indulgences, considered desirable by the world, yet from conscientious motives they often practised self-denial, by which they were enabled more fully to exercise the gifts of benevolence and charity. Their amiable dispositions, added to their social virtues, made their pleasant home the centre of attraction for a large circle of friends. It was a place in which "the love of God and the neighbor" was felt to abound; the door being open to the rich and the poor, the wise and the simple; many of whom availed themselves of the bountiful supply of good things, both spiritual and temporal, that were judiciously and freely offered.

She was appointed to the station of an Elder in 1797, and holding fast the profession of her faith without wavering, became in 1804 an approved Minister.

She possessed an active mind, a retentive memory, quick perception and ability for close reasoning. Notwithstanding these qualifications, her religious communications were generally brief, and addressed to the hearts rather than to the heads of her auditors.

She travelled in the cause of Truth in various directions, with the approbation of her friends, and acknowledged that her good Master furnished the means for carrying on his own work.

In conformity with a sense of duty, she kept on the first day of the week, an afternoon school for colored children. After feeling released from personal duty herein, she ever manifested a deep interest in the education and welfare of this class, exerting herself as occasion required on their behalf.

The death of her husband occurred in 1818, after a union of more than a quarter of a century. The grief for this afflicting dispensation was gradually removed by time and resignation to the Divine will. She continued at the same dwelling-place in the enjoyment of many blessings, for which she often expressed her thankfulness, and the prayer of her soul was in this wise:* “O Thou whom my soul loveth, permit me in humble gratitude to commemorate thy goodness to me, thy poor and unworthy servant, in every period, and through all the trials and vicissitudes of my life. In my young and tender years thou wast pleased to draw me by the gentle cords of thy love, and engaged my

* This petition was found among her manuscripts, apparently penned soon after her husband's death.

heart with earnest solicitude to inquire what I should do to be saved. After manifesting thy goodness, both sleeping and waking, in tender heartfelt impressions, in such a manner as not to be forgotten, in riper years thou still followed me by thy long-suffering goodness and mercy, preserving from many evils by an indwelling fear of offending thee, and when through folly or vanity I grieved thy holy spirit, thou, my preserver, by thy checks and reproofs, enabled me to return to thee by unfeigned repentance and a godly sorrow of heart. In my more mature years thou didst not forsake me, but by thy chastening rod greatly humbled my mind, and increased a desire to enter into a nearer union and communion with thee, the Father of Mercies and God of all true comfort and consolation. Thus continuing steadfast in desire, my cup was made to run over, and ardent longings felt that others might taste and see for themselves how good thou art to all those who put their trust under the shadow of thy wings. Thus hast Thou, dearest Father, been pleased to deal with me in spirituals; and thou hast dispensed to me in thy unerring wisdom, the bitter cup of bereavement; yet thou hast increased my substance and blessed me both in basket and in store. Now, O dearest, feeling that I have arrived at a very important period of my life, be pleased to assist me to so abide in the vine of life, as to be enabled to arise by a true and living faith on the wings of Divine love above all these worldly comforts and cares; may my eye be kept single, that so I may discharge the duties I owe to thee and to my fellow mortals. Suffer not temporal blessings, O my Father, to prove a snare! May I be so watchful as not to give way to hurtful indulgence or undue liberty. Grant me the spirit of wisdom and true judgment, that in

all things I may act to the honor of thy cause and glory of thy excellent name.

The last two or three years of her life, her health and physical strength so much declined that it often required considerable exertion to attend her own meeting; but by perseverance in what she considered an important duty, she was seldom absent, and mostly had something to communicate to those assembled. These communications of her old age were characterized by life and feeling, simplicity and power; they gave abundant evidence of being under divine influence, and some of them for fitness, beauty, and excellence, were truly "like apples of gold in pictures of silver."

In conversation on the subject of slavery, some months before her death, she gave the following account:

When a child, perhaps not more than five or six years old, I remember hearing my parents and their minister censuring the Quakers for having liberated their slaves, saying that it would have a bad effect upon those remaining in slavery, making them dissatisfied, worthless, &c. I then knew nothing of Friends, but thought it strange that such good people as the minister and my parents should condemn what I felt to be an act of justice and mercy. This circumstance made a strong impression on my mind. A few years after a relative died, and left me a legacy in the person of a young active colored boy. When informed of it and congratulated on the acquisition of a valuable slave, instead of affording pleasure, it grievously distressed me. I retired to a quiet place, where I knelt, and putting up my little hands, prayed to my Father in heaven, that he would strengthen and enable me to do justice to my slave, to wait upon him in sickness and in health, and, as soon as

in my power, to liberate him from bondage; this is the first prayer that I remember to have made. It was in sincerity of heart, and from the lips of a simple child wishing to do right, and the reward was sweet peace of mind. I arose, wiped the tears from my eyes, and went joyfully to work to knit stockings for my slave, and teach him to read the Bible. My desires for him were fulfilled, and the first day I had it in my power to manumit him, he ceased to be a slave.

In the early part of the Eleventh month, 1852, she attended her meeting for the last time in much bodily weakness. She returned home and entertained her friends as usual; after they left, she went to her chamber, and during a confinement of several weeks she manifested a perfect confidence and an unshaken faith in Him who had never forsaken her. She refused to take anything or have a physician, saying, "I think my time has fully come, let me pass quietly away; but her friends insisting upon something being done for her, she consented to gratify them. The early part of her sickness she suffered but little pain, and often said how comfortable I feel, my mind wholly centered in God, the fountain of light, life and power.

Many friends of different denominations who loved her much, called to see her, and she had a word of encouragement or exhortation for all, that they might be prepared for their final change; she often said, it is my privilege even now, in the secret of my soul, "to go in and out, and find pasture."

To a friend, who often visited her and sensibly felt the great loss society in general, and her own circle in particular, would sustain in her removal, she said, "my dear, why art thou not willing to give me up, seeing I have borne the

heat and burden of the day for many years, and feel now that my work is fast drawing to a close? thou knowest where to look in every time of trial for help and strength, and if thou holdest fast thy faith without wavering, all will be well with thee.”

The last few days of her life she suffered much, refusing everything of as stimulating nature; she was willing to suffer till all was finished.

She quietly departed this life on the thirtieth of 12th month, 1852, in the 89th year of her age, and was interred in Friends' burying ground at Little Creek, attended by a large concourse of people, who seemed to feel that truly a mother in Israel had been removed from among them.

The above and foregoing Memorial concerning our beloved friend, Sarah Cowgill, deceased, was read in Camden Monthly Meeting of Friends, held at Little Creek, the Thirteenth day of the 2nd month, 1854, and approved.

Signed on behalf of said Meeting and by direction thereof
by

HENRY COWGILL,
PATIENCE M. JENKINS, } Clerks.

The above and foregoing Memorial of Camden Monthly Meeting concerning our beloved friend, Sarah Cowgill, deceased, was read in the Southern Quarterly Meeting of Friends, held at Camden the First day of the 3d month, 1854, and approved.

Signed on behalf of said Meeting and by direction thereof, by

EZEKIEL COWGILL,
PATIENCE M. JENKINS, } Clerks.

MEMORIALS

CONCERNING

DECEASED FRIENDS.

PUBLISHED BY DIRECTION OF THE

YEARLY MEETING OF FRIENDS,

HELD IN PHILADELPHIA,

Fifth Month, 1854.



PHILADELPHIA:
T. ELLWOOD CHAPMAN,
No. 1 SOUTH FIFTH STREET.
1855.

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MEMORIALS.

A Testimony of Spruce Street Monthly Meeting, Philadelphia, concerning RACHEL MASON.

She was the daughter of George and Susanna Mason, and was born in Kennett township, Chester county, Pennsylvania, on the 16th of the 10th mo., 1783.

About the 12th year of her age, she removed with her parents to the city of Baltimore; and of her mother's judicious care and wise training, she has borne a full and interesting testimony in a volume of memoirs and letters which she compiled, by which it is evident that she was much indebted to her religiously concerned mother, not only for that instruction which fitted her for usefulness in this life, but for the guarded care with which she watched over her in the season of youth, endeavouring to shield her from temptation, especially in relation to injurious reading. And above all, did this affectionate parent direct her attention to the Divine monitor, the inward teacher, by obedience to which, this our dear friend was preserved in innocence in early life, and fitted for the fulfilment of her duties in maturer years.

In the city of Baltimore where she resided most of her life, she filled the important stations of elder and overseer to the comfort and satisfaction of her friends; being eminently qualified to speak a word in season to the weary. And for those who had been drawn away from the safe enclosure, she was prepared to enter into sympathy and living concern, being animated and strengthened by that love of the Father which seeks to gather and to restore.

In the year 1837 she became a member of this monthly meeting, by which she was appointed to the station of elder, and there are among us those who can testify that here also she gave evidence that she was qualified by the great Head of the church, for the important duties thus devolved upon her. She moved among us in much humility and meekness, and was careful not to put forth a hand unbidden; but when she was commissioned by her Heavenly Father, to extend counsel or encouragement, she was faithful in performing that which she believed was required of her.

In our meetings for Discipline she was alive to the best interests of individuals and of society, and willingly devoted herself to services therein, as long as bodily ability was afforded.

Although she believed that the worship of the Father, which is in spirit and in truth, is not limited by time or place, but that every where grateful incense may be offered to the All-seeing One, and that His ear is alike open, "in the void waste as in the city full," to hear the silent aspirations of the penitent, the humble, and the sincere, yet she was one who found it good for her to assemble with her friends in social religious worship, and often attended when her enfeebled bodily powers almost disqualified her for the exertion. In a letter to a friend, after attending a distant, much neglected meeting, she thus expressed herself, "Whence comes this indifference? Has any new light from the Eternal Fount broke in upon us, to show us that we have nothing to do for each other?" "I am not among the diligent myself, my feeble body has to be remembered; but the nearer my dwelling is to the blessed Master, the stronger is my drawing, to meet and mingle in spirit with those who silently wait upon Him, or vocally utter his praise."

Her well stored mind and innocent cheerfulness, made her a welcome and instructive companion to the young, and gave her a place in their affections.

Her virtues were of the quiet, unobstrusive kind, com-

parable to the gentle, noiseless stream, which refreshes all within its influence. In epistolary talent she was remarkably gifted, and through this medium, "as a brook by the way," was often found administering to the edification and comfort of those whom she thus addressed.

She was one to whom an abundance of the things of this world was not given, but who realized the promise that they who "seek first the kingdom of God and His righteousness," shall have all needful things added thereto—and in the latter part of her life, having been deprived by unforeseen circumstances of nearly all the property she possessed, she was a bright example of cheerfulness under her loss, and so far from repining, that she was seldom heard to advert to it at all.

For many years her health was undermined by a pulmonary complaint, which gradually wore out the mortal tabernacle; but in her great and increasing weakness she was a patient sufferer, looking forward to the fruition of her hopes in those "joys unspeakable and full of glory," into which it was her full faith the just of all generations have been, and will be admitted; where (she said) "the righteous will shine as the sun in the kingdom of their Father."

Her delicate health requiring the pure air of the country, she was separated from us, most of her time for the last few years of her life; but through the medium of her pen she often gave evidence, how closely she was united to the members of this meeting.

Having desired, as she expressed a short time before her close, "day by day, to keep in subjection every thing adverse to the purity of the law written on the heart." her day's work had been done in the day time, and in the quietness and gentleness of a lamb her spirit passed away on the 8th of the 4th mo., 1849, at the house of Thomas Ellicott, at New Garden, she being in the 66th year of her age.

Her remains were interred in Friends' burial ground there, on the 11th of the same, a solemn meeting being held on the occasion, in New Garden meeting house.

Memorial of Makefield Monthly Meeting, concerning our beloved friend, MARTHA BRIGGS, deceased.

Many of our most faithful, and devoted standard-bearers having been called from works to rewards, we have felt our spirits bowed, because of our bereavements, and looking at their vacant places, are ready to exclaim, "Who *now* shall show us any good!" Yet we have been comforted with the hope, that we are not a forsaken people; and we humbly trust the blessed Redeemer has been pleased to draw our minds from these reflections, to the gracious evidence of the all-sufficiency of the Christian Faith, as exemplified in the lives and deaths of his truly dedicated servants; strengthening our resolutions, to endeavour to "walk by the same rule, and mind the same thing;" with the merciful assurance, that he still continues his protection to his dependent children, teaching "the humble of his ways, and guiding the meek into paths of true judgment." Under a grateful sense of this unmerited favor, we feel drawn to prepare a brief Memorial of our dear departed friend, Martha Briggs; long a useful and consistent Elder of this meeting, and one whose meek and unobtrusive virtues, we trust, can be acknowledged by all. She was the daughter of John & Alice Dawes, respectable members of our society; and was born in Solebury, Pennsylvania, the 11th day of the 10th month, 1772: but whilst quite young, removed with her parents, within the limits of Kingwood monthly meeting, New Jersey. From a record of some of the secret exercises of her spirit, found among her papers, it appears evident she was early in life introduced into the school of Christ, and induced to obey his command; "enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret;" and she realized the fulfilment of the blessed promise, "Thy Father who seeth in secret, shall reward thee openly;" being led into a path of self-denial, and having her spirit clothed with a meek confiding faith, in His protection and care. She early evinced great interest in the attendance

of meetings, particularly mid-week meetings; and expresses much gratitude for the privilege. In the year 1800 she was joined in marriage with Joseph Briggs, a member of Wrightstown monthly meeting, Pennsylvania, and removed to reside with him in the village of Newtown, Bucks County. In entering into the marriage state, she appears to have been deeply solicitous for Divine approbation, and earnestly engaged to seek for heavenly aid, to perform its important duties; and the *manner* she discharged her trust, clearly evinced her appeals were not unheeded; being enabled to show forth in her family, what the Lord had done for her." She was a faithful and devoted wife; a tender and affectionate mother, who looked well to the ways of her household, and eat not the bread of idleness. She was favored with such self-control, that it is the testimony of one who shared her domestic life, at the most trying period, "that she never knew her to give way to passion, or heard words of anger from her lips!" She was a kind and obliging neighbour; ever ready to extend aid and sympathy to the sick and afflicted. She was called upon to endure deep sorrow in the death of five of her children: consigning two of them to the grave in their infancy, and three in maturer years! But the patient resignation with which she bore her trials, gave evidence of her high and holy trust. On her death bed, when encouraging her dear daughters to endeavour to feel resigned to her departure, she alluded to her having been enable to resign an only and darling son, in submission to her Heavenly Father's will; and the sweet reward she experienced, in her spirit being permitted to participate in the joy and peace which awaited him.

Our beloved sister ever manifested a deep interest in society, and was one of the little band of Friends, who was instrumental in establishing a Friends' meeting at Newtown, in the year 1815; and was in the appointment of overseer, until 1821. Soon after the institution of this monthly meeting she was appointed an Elder; and continued in that station until her death. Sincerely believing the truth of our profession, that "we of ourselves can do

nothing" to promote the Lord's work, she was concerned to dwell in silent spiritual exercise in our meetings for Discipline, unless called into active service by the head of the church, and was thereby rendered useful in them; and having witnessed within her own heart, the redeeming power of the Gospel of Jesus Christ, she was prepared to be a true helper to those rightly called to proclaim its glad tidings in the assemblies of the people. She continued diligent in the attendance of meeting, whilst her health permitted; and in the decline of life, when prevented by indisposition, showed much solicitude, that those favored with ability to perform this duty, should not neglect it.

As she advanced in years, she suffered much from bodily weakness; but her industrious habits led her to keep her hands usefully employed, and her disinterested forgetfulness of self, in tender regard for those around her, enabled her to contribute largely to their happiness. The 26th of the 8th month last, she was attacked with dysentery, and felt the conviction, that it would terminate her earthly pilgrimage, and she verified the promise, "as thy day is, so shall thy strength be," in an increase of faith, and humble dependance upon the goodness and mercy of her dear Redeemer!

She was confined to her bed several weeks, under much bodily affliction; but she often appeared to lose sight of her *own* sufferings in kind solicitude for the comfort of those, who were attending upon her! she said but little; yet that little bore the impress of a pure christian spirit, endeavouring to encourage her friends to faithfulness in their religious duties, and expressing her gratitude for the many blessings, with which she was surrounded! With patient resignation she awaited the approach of death, and on the 19th of the 9th month, 1850, quietly departed in the 78th year of her age; leaving in the hearts of those, who best know her worth, a sorrow for their loss, which can only be alleviated by the same divine power, that supported and sustained *her*, through a long and useful probation, and crowned its end with peace.

Memorial of Gwynedd Monthly Meeting, concerning
JACOB RITTER.

The memory of our beloved friend Jacob Ritter, though deceased several years, still lives in the minds of many Friends, both within the limits of our own monthly meeting and elsewhere. A memorial concerning him was prepared and entered on the minutes of this meeting in the 3d Month, 1844, but as it has been confined very much within the limits of our own monthly meeting, and believing that a revision and enlargement of it, would be acceptable and useful to survivors, we feel constrained to give forth the following concerning him.

Jacob Ritter, according to his own account, was born of German parents in the year 1757 in Springfield, Bucks Co., Pennsylvania. In his early youth he was very much excluded from society, and confined to a laborious life in the wilderness, with very little school education. He says "my father was a high-spirited man, and set me to work as soon as I was able—my mother was always kind and tender to me."

It appears that in this retired situation he was not forsaken, for about the thirteenth year of his age, when in retirement and silence, while observing the bright moon and stars, and changing clouds, he would think within himself, "surely there must be some great power that created and framed all these things; for I had often felt the secret touches of Divine love, yet I wist not what it was."

About the sixteenth year of his age, he became clearly convinced of the crime of war, but at that time did not know the meaning of it. But soon after he was persuaded by the preaching of the minister of the Society to which he then belonged, to take up arms in defence of the country, although, he says, expressly, "It was against my better judgment."

By this act of disobedience he was soon brought into

trouble and sufferings that it would be difficult to describe. When in Brandywine battle he says, "an awful pause preceded the engagement, and some of us stood in solemn silence. I then remembered what I had seen and felt of the mercies of God, and I was afresh convinced that it was contrary to the Divine Will for a christian to fight; I was sensible in my heart that I had done wrong in taking up arms, and the terrors of the Lord fell upon me."

According to his own statement, the next day he was taken prisoner, and being cruelly beaten and abused, was driven to Philadelphia and shut up with about nine hundred others in prison. Here he remained three days without food, and with but very little clothing in cold weather: many of his fellow prisoners starved to death. In this destitute and suffering condition he says, "I often laid down with my face to the ground and begged." In one of these mental intercessions he felt the assurance of Divine pardon, accompanied with a promise of deliverance which gave him new life.

Soon after this the time of his deliverance arrived, and he was suddenly released; he remained with a relation in the city until he recovered strength, when he went home to his father's house; the family had supposed he was dead, excepting his faithful, devoted mother, who never gave him up, but would say, "my child is yet alive."

Now having learned obedience from the things which he suffered (Heb. v. 8,) he became a changed and reformed man. On looking back at his past sufferings, he says, "Oh, when I have seen the tables of Friends, loaded with all the luxuries of wealth, it has seemed as if I could weep over them, remembering the days of my famine, and fearing the day of plenty was not enough valued.

In the year 1793, he resided in Philadelphia, and from a sense of duty remained there during the ravages of the Yellow Fever; he visited the sick from house to house, and when his wife dissuaded him from it, as it was at the peril of his life, he said, "I do it in obedience to Divine command," she answered, "then I submit." He took the

epidemic himself and was brought near to the grave, but he was, through mercy, raised from this bed of sickness and restored to health. He saw the finger of God in this dispensation of his judgments upon the city, but he endeavored to be faithful to his duty in administering comfort to the sick and afflicted.

About the time of his recovery from this severe turn of the Yellow Fever, he was permitted to see, and in some measure to feel the glory of the Paradisical state, and that it can be known in solemn silence. He says, "Oh that all would come to know this pure inward silence before God. On opening the *Bible* while under these serious considerations, it seemed as if I had a spiritual understanding given me, such as I never had before, though I had read the scriptures a great deal.

At this time he had but very little knowledge of the Society of Friends, but by a watchful attention to the Divine gift within himself, he was drawn to attend the Bank meeting in Philadelphia, (a meeting of Friends in Front near Arch St.) In accordance with the impression, he made enquiry of a Friend in the street, and finding there was such a meeting, he attended it, and said, "I found a number of people sitting in solemn stillness." Thus he was led along until he became a member of the Society. His conviction and conversion appear to have been effected without the aid of instrumental means.

His faith in Christ as a teacher and leader of his people was great; he frequently observed both in meetings, and elsewhere that He (Christ,) "taught me what to say and how to pray, he taught me how to worship in silence which man cannot do of himself, and it is by his teaching only that we can get down to the root and foundation, even to Christ himself, the way, the truth, and the life."

His qualifications for usefulness were learned in the school of Christ. The lessons he took there made him useful in meetings, and agreeable and instructive in the social circle. His company was welcome, especially among piously disposed young people—even in large companies

there was seldom any other disposition than to listen to his conversation. "He was truly no man's copy;" his ideas were original and the similes employed to convey them were (like his Divine Master's) drawn from familiar objects. In this way instruction was imparted, and even rebukes made without giving offence.

In his dress, language, furniture and equipage he was truly consistent, as well as a bright example. In his ministry he was seldom lengthy, and careful in quoting scripture. As his early reading of the Bible was in the German language, he labored under difficulties in conveying his impressions in English, but in appointed meetings among Germans he generally spoke in that language, and it has been remarked, that his delivery was copious and fluent. It is not recollected that he ever appeared in public vocal supplication, although he frequently recommended inward, silent prayer, reverently acknowledging its inestimable advantages.

He bore a faithful testimony against the use of all intoxicating liquors, having beheld with sorrow their ruinous effects. He became weaned from political strife and debates, and it is believed he seldom, if ever, after he withdrew from the army, cast a vote at the election.

He was a faithful, upright member among us; a timely and diligent attender of our religious meetings, both for worship and discipline; an honest man and a beloved minister of Christ; and lastly, as he lived, so he died. He lived a godly life and died a happy and triumphant death.

He attended Plymouth meeting, a branch of this monthly meeting, on first day 28th of the 11th Mo., 1841, and appeared in the ministry with clearness and much to the comfort and satisfaction of Friends. This was the last meeting he ever attended. On 3d day, the 30th he was taken unwell, and from this time he gradually continued to decline for about two weeks.

A few days before his departure, two Friends called to see him. He greeted them affectionately, and desired to be raised up. After a pause he said in a firm distinct

voice, "I have seen, as it were, all the world of mankind before me; and they that repent and are favored to overcome their own stubborn wills, shall live and be saved with an everlasting salvation; but they that will not repent must die." One of the Friends remarked, that it was a great consolation that his Divine Master was with him, that it brought to mind the testimony of a beloved Friend lately deceased, who had quoted the promise of our Saviour to his disciples, and who had felt at that solemn time, that this promise applied to himself; viz. "Lo! I am with you always, even to the end of the world," after a pause he replied, in a very feeling manner, "Yes, it is true in my case, and though my bodily sufferings, are very great, yet I am mercifully supported under them, and I know they are refining and preparing me for a state of everlasting rest and happiness."

Some time after this, two other Friends visited him, to whom he said, "I am glad to see you," and after a pause observed in great earnestness, "Behold the Lamb of God, that taketh away the sins of the world." In his illness, though his sufferings were great, he remained conscious that the Divine Presence was with him, by which he appeared very much redeemed from the world, and the fear of Death was taken away, a state foreseen by the Psalmist and realized by Jacob Ritter, viz., "Though I pass through the valley of the shadow of Death, I will fear no evil, for thou art with me, and thy rod and thy staff, they comfort me."

His affectionate admonition to Friends everywhere was to exercise forbearance towards those who had transgressed the rules of our discipline, remembering that the kingdom of Christ comes by entreaty and not by force; and in relation to persons under conviction, he said, "Let patience have its perfect work, and treat such with patience and tenderness."

As his end drew near he said, "I feel that the truth and seed of life has the dominion, and reigns in me, Oh! that

the Babe of immortal life might be brought forth, and be nourished, and have the dominion in all people; how kind then would they be to one another.”

He continued in this undisturbed and peaceful state until one o'clock in the afternoon of 4th day the 15th of the 12th Month, 1841, when he passed quietly away in the 85th year of his age. He was a minister about 50 years, and a member of this meeting about 29.

A Testimony from Wilmington Monthly Meeting, in the State of Delaware, concerning ELIZABETH ROBINSON.

That the memory of the just may be blessed to survivors, by the bright example of those who have passed before us through this state of probation, this meeting is concerned to give forth a brief memorial concerning our dear friend, Elizabeth Robinson, deceased.

She was the daughter of Timothy and Mary Hanson, and born in Wilmington on the thirteenth day of the Seventh month, 1778. She lost her mother before she was twelve years old. This parent had been in her lifetime much concerned for the welfare of her offspring, that they might remember their Creator in the days of their youth, and by an early attention to the visitations of his love, be preserved in innocency, through the manifold temptations and dangers incident to the morning of life. It had been her practice, in time of health, to gather them round her, and sit down with them in silence under religious exercise, and in fervent prayer that *He*, who cared for little children formerly, might care for hers also, and take them into his arms and bless them. Near the close of her life she caused them to be brought into her chamber, and with her dying lips tenderly advised them diligently to attend our religious meetings,—to struggle through difficulties which might lie in the

way,—and when *there* to labor for a qualification to worship *him* who is “a God nigh unto all them that call upon him,” —“a present help in time of trouble.” There is good reason to believe that the impressions made upon their minds on these solemn occasions, were greatly blessed to them in after life. In the lively recollection of her mother’s example, the subject of this memoir has often been concerned tenderly to recommend to young mothers, thus to “gather the children,” saying, that “although in such opportunities, parents might not be able to utter one word, by way of advice or admonition, yet the concern of their spirits would find a witness for God in the minds of their offspring, and might be to them as the bread cast upon the waters, which should be found after many days.”

In the twentieth year of her age she entered into the marriage state with William Robinson, a member of this meeting. During that connection, which lasted nearly twenty-five years, she was religiously engaged, through very great outward difficulties, faithfully to perform the duties of a wife and mother. Her path, in this relation, was a path of many sorrows and afflictions, through all which, trusting in God, and wonderfully supported by the arm of his power, she was enabled to act her part with composure, and even with cheerfulness. Following the Lord in humility and faithfulness, through many deep probations, she became “an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.”

Having passed through many humbling baptisms, she appeared as a minister in our meetings when she was about thirty-five years of age, and through faithfulness to the gift committed to her trust, she became an able minister of the gospel of Christ. In the exercise of her ministry she was frequently led in great affection to address the younger part of society, shewing the unspeakable importance of yielding obedience to the manifestations of the Lord’s will while the feelings were yet tender, and the mind susceptible to the gentle impressions of divine grace. From her own

experience she encouraged them to *faithfulness*, as the only means by which they could attain that "peace which passeth all understanding," even "a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."

She several times, with the concurrence of this meeting, travelled abroad in the service of the gospel, and always returned with certificates of the unity and approbation of Friends amongst whom she had been concerned to labor.

Her deportment as a minister was circumspect and exemplary, becoming the character of a messenger of Christ. In our meetings at home she was not forward to appear in public, being more concerned to know the power of the gospel to arise and prevail over the assembly, than to be heard in vocal communication. Waiting in reverent silence to know "the stone rolled from the well's mouth," she was at times favored, not only to drink of the water of life herself, but to minister of it to the strength and refreshment of the flock. Depending in a humble reliance, on the head of the church for every qualification for religious service, we think it may be said of her ministry, that it was not "in the oldness of the letter," but "in newness of spirit," not with "enticing words of man's wisdom, but in demonstration of the spirit and of power."

She suffered long under a complication of diseases, calling for the exercise of great patience and resignation, of which, through all, she was a consistent example. Among the many trials of this painful probation, it was not the least that, toward the close of life, she was often prevented from meeting with Friends for the purpose of divine worship, and such was her desire to mingle with them on these solemn occasions, that, at her earnest request, she was frequently lifted from her couch and assisted to make ready, when her attendants feared the exertion might be more than she could bear without injury.

About three weeks before her death, some of her children being with her, she observed that her continuance in life was very uncertain, and hoped they would freely resign her

to the divine disposal, saying, "If it pleased the Lord now to release me, I could say, not my will, but thine, O Father, be done." On another occasion, after inquiring concerning a dear friend, who was then lying very ill, she desired to be affectionately remembered to her, and added, "I do not expect to meet her again in *this* world, but hope soon to meet her in the kingdom of heaven."

Speaking of her decease, she desired that the preparations for her interment might be consistent with our profession of *plainness*. Having long before provided her own grave-clothes, she now gave directions where they might be found. After her death they were discovered to be very simple, and of the least expensive kind. Thus practically bearing her testimony against the vain custom of putting costly clothing on the decaying remains of the dead.

On the 18th of the First month, 1853, she remarked, "What a blessed thing it is that I have nothing to do but to die;" and after a pause she added, "I say not this boastingly." Observing one of her children to weep, she took him by the hand, saying, "do not weep, but rather rejoice." Then referring to one of her family, whose circumstances required attention, she said, "I desire thee to continue thy kindness to thy brother for my sake;" and presently added, "I hope thou mayest follow Christ, as I have endeavored to follow him, so that finally we may meet at the throne of God." Seeing her children much affected, she said with some emphasis, "You ought not to weep,—none of you,—but rather rejoice that I shall soon be released from all my sufferings. Through the love of my blessed Redeemer I expect to have a seat in the kingdom of heaven, and beyond this there is nothing to desire.

At another time being in great pain, she inquired of her physician, how long she might continue;—but, as if to recall the question, she immediately said, "perhaps it is not needful to know," "I have endured much suffering to-day, but have prayed that I might be preserved to the end without murmuring. The Lord has been good to me all my life, he has been with me from youth to old age, and has often made a way for me where I saw no way; blessed for

ever be his holy name! O, he is worthy to be served and adored forever and ever!"

On the morning of the 19th, at her request, the different branches of the family were brought into her room, when she addressed them, individually, in a very tender manner, exhorting them to follow the Lord in the way of his requiring, and to be diligent in the attendance of our religious meetings, adding, "I felt his love encircling me in early life; it has been my stay and support in times of affliction, and is able to carry us to the gates of heaven. But we cannot do the work one for another; each one must solicit admission there for himself." Then, with an expression of great affection, she said, "I hope my afflictions may be sanctified to my dear children, and am willing to suffer still more, if it might be a benefit to them;"—and then added, "But the love I feel is *universal* in its nature; it extends from the highest to the lowest, from the King on the throne to the beggar on the dunghill."

From the weakness of her state at this time, it was necessary to darken her chamber, and to take the utmost care to keep her quiet. For the solicitude manifested on this account, she often expressed her gratitude, frequently desiring that her attendants might settle down, and be preserved in solemn stillness.

On the 21st, at her request, a dear friend came to see her, and during the visit was engaged at her bedside in fervent supplication. When the friend had concluded her prayer, Elizabeth said, "My soul unites with all that has been expressed,"—and afterwards added, "I love all faithful Friends, and feel bound in spirit with them, to the cause of Truth. I believe a brighter day will yet rise on our Society, if Friends are faithful. Oh that our dear children would be obedient to that which is required of them; then I believe some of them would feel bound to come, and lay down their crowns at the footstool of the blessed Master."

She continued, with little apparent change, for several days; during which her mind seemed to be much abstracted from temporal concerns; and she had no desire to see

much company. At one time when her chamber as usual was darkened, and her attendants sitting round her in profound silence, she exclaimed, "Oh! that bright, that holy light, which surrounds me!—it is beyond all expression!" After the lapse of about half an hour, her countenance beaming with great joy, she said, "that bright, that holy light is still round about me."

On the morning of the 29th, she passed through great bodily suffering. At three o'clock in the afternoon, she became easier, but though it appeared that she perfectly knew her children, and others in her chamber, she was not able to speak. From this time she gradually grew weaker until the morning of the 30th, when she passed away so quietly that her attendants were hardly able to ascertain the moment of her departure; and we doubt not her spirit has exchanged its earthly tabernacle, with all its sufferings, for "a building of God, an house not made with hands, eternal in the heavens."

She died in the 75th year of her age; a minister about 40 years.

Memorial of Camden Monthly Meeting of Friends, concerning SARAH COWGILL.

"Mark the perfect man and behold the upright, for the end of that man is peace."

She was the daughter of Emanuel and Mary Stout, and was born at Fast Landing, now the village of Leipsic, Kent Co., Del., the sixth day of the First month in the year 1764. Her parents were exemplary members of the Presbyterian Society. At an early age her mind became impressed with a feeling of religious obligation, and as she yielded to the manifestations of light, her spiritual strength was increased, almost without knowing by what name to call the secret influences that led her on step by step. She was much beloved, and her company sought after by her youthful companions.

About her eighteenth year she was married to Jacob

Emerson, a member of the Society of Friends. She continued her connection with the Presbyterians; enjoyed her religious meetings, and seemed fully satisfied with the faith and ceremonies of that people, while her husband continued to attend the meetings of Friends. They lived together in great harmony, but in a few years he was removed from her by death. After this event, the remembrance that she had never been to meeting with her husband, caused much serious reflection, and she wondered why it had been so. He made but little profession of religion, and she felt there must have been some great inducement for his going to a small meeting, where there was neither singing, vocal prayer, nor preaching; she therefore resolved to go to their meetings, at least for once. Soon after taking her seat, she found the undisturbed stillness of the place had a salutary effect upon her feelings, and acknowledged it was good for her to be there. This experience prompted her to go again, and doing so, she was solemnly impressed with the belief that it was the right place for her. Her Presbyterian friends manifested much concern for her spiritual welfare, on her thus absenting herself from their meetings, and departing, as they considered, from the true Christian faith. During the various interviews they had on this interesting subject, the kindest feelings were maintained, and their social intercourse remained unbroken. Her first widowhood continued for several years. She supported herself principally by the labor of her own hands, was constant in the attendance of Friends' meetings, and was received into membership with them in the year 1790.

In 1793, she married Daniel Cowgill, a member of Little Creek Meeting. This marriage was productive of much happiness. Their means were sufficient to have procured for them many indulgences, considered desirable by the world, yet from conscientious motives they often practised self-denial, by which they were enabled more fully to exercise the gifts of benevolence and charity. Their amiable dispositions, added to their social virtues, made their pleasant home the centre of attraction for a

large circle of friends. It was a place in which "the love of God and the neighbor" was felt to abound; the door being open to the rich and the poor, the wise and the simple; many of whom availed themselves of the bountiful supply of good things, both spiritual and temporal, that were judiciously and freely offered.

She was appointed to the station of an Elder in 1797, and holding fast the profession of her faith without wavering, became in 1804 an approved Minister.

She possessed an active mind, a retentive memory, quick perception and ability for close reasoning. Notwithstanding these qualifications, her religious communications were generally brief, and addressed to the hearts rather than to the heads of her auditors.

She travelled in the cause of Truth in various directions, with the approbation of her friends, and acknowledged that her good Master furnished the means for carrying on his own work.

In conformity with a sense of duty, she kept on the first day of the week, an afternoon school for colored children. After feeling released from personal duty herein, she ever manifested a deep interest in the education and welfare of this class, exerting herself as occasion required on their behalf.

The death of her husband occurred in 1818, after a union of more than a quarter of a century. The grief for this afflicting dispensation was gradually removed by time and resignation to the Divine will. She continued at the same dwelling-place in the enjoyment of many blessings, for which she often expressed her thankfulness, and the prayer of her soul was in this wise:* "O Thou whom my soul loveth, permit me in humble gratitude to commemorate thy goodness to me, thy poor and unworthy servant, in every period, and through all the trials and vicissitudes of my life. In my young and tender years thou wast pleased to draw me by the gentle cords of thy love, and engaged

* This petition was found among her manuscripts, apparently penned soon after her husband's death.

my heart with earnest solicitude to inquire what I should do to be saved. After manifesting thy goodness, both sleeping and waking, in tender heartfelt impressions, in such a manner as not to be forgotten, in riper years thou still followed me by thy long-suffering goodness and mercy ; preserving me from many evils by an indwelling fear of offending thee, and when through folly or vanity I grieved thy holy spirit, thou, my preserver, by thy checks and reproofs, enabled me to return to thee by unfeigned repentance and a godly sorrow of heart. In my more mature years thou didst not forsake me, but by thy chastening rod greatly humbled my mind, and increased a desire to enter into a nearer union and communion with thee, the Father of Mercies and God of all true comfort and consolation. Thus continuing steadfast in desire, my cup was made to run over, and ardent longings felt that others might taste and see for themselves, how good thou art to all those who put their trust under the shadow of thy wings. Thus hast Thou, dearest Father, been pleased to deal with me in spirituals ; and thou hast dispensed to me in thy unerring wisdom, the bitter cup of bereavement ; yet thou hast increased my substance and blessed me both in basket and in store. Now, O dearest, feeling that I have arrived at a very important period of my life, be pleased to assist me to so abide in the vine of life, as to be enabled to arise by a true and living faith on the wings of Divine love, above all these worldly comforts and cares ; may my eye be kept single, that so I may discharge the duties I owe to thee and to my fellow mortals. Suffer not temporal blessings, O my Father, to prove a snare ! May I be so watchful as not to give way to hurtful indulgence or undue liberty. Grant me the spirit of wisdom and true judgment, that in all things I may act to the honor of thy cause and glory of thy excellent name."

The last two or three years of her life, her health and physical strength so much declined that it often required considerable exertion to attend her own meeting ; but by perseverance in what she considered an important duty,

she was seldom absent, and mostly had something to communicate to those assembled. These communications of her old age were characterized by life and feeling, simplicity and power; they gave abundant evidence of being under divine influence, and some of them for fitness, beauty, and excellence, were truly "like apples of gold in pictures of silver."

In conversation on the subject of slavery, some months before her death, she gave the following account:

"When a child, perhaps not more than five or six years old, I remember hearing my parents and their minister, censuring the Quakers for having liberated their slaves, saying that it would have a bad effect upon those remaining in slavery, making them dissatisfied, worthless, &c. I then knew nothing of Friends, but thought it strange that such good people as the minister and my parents should condemn what I felt to be an act of justice and mercy. This circumstance made a strong impression on my mind. A few years after a relative died, and left me a legacy in the person of a young active colored boy. When informed of it and congratulated on the acquisition of a valuable slave, instead of affording pleasure, it grievously distressed me. I retired to a quiet place, where I knelt, and putting up my little hands, prayed to my Father in heaven, that he would strengthen and enable me to do justice to my slave, to wait upon him in sickness and in health, and, as soon as in my power, to liberate him from bondage; this is the first prayer that I remember to have made. It was in sincerity of heart, and from the lips of a simple child wishing to do right, and the reward was sweet peace of mind. I arose, wiped the tears from my eyes, and went joyfully to work to knit stockings for my slave, and teach him to read the Bible. My desires for him were fulfilled, and the first day I had it in my power to manumit him, he ceased to be a slave."

In the early part of the Eleventh month, 1852, she at-

tended her meeting for the last time in much bodily weakness. She returned home and entertained her friends as usual; after they left, she went to her chamber, and during a confinement of several weeks she manifested a perfect confidence and an unshaken faith in Him who had never forsaken her. She refused to take anything or have a physician, saying, "I think my time has fully come, let me pass quietly away;" but her friends insisting upon something being done for her, she consented to gratify them. In the early part of her sickness she suffered but little pain, and often said "how comfortable I feel, my mind wholly centered in God, the fountain of light, life and power."

Many friends of different denominations who loved her much, called to see her, and she had a word of encouragement or exhortation for all, that they might be prepared for their final change; she often said, it is my privilege even now, in the secret of my soul, "to go in and out, and find pasture."

To a friend who often visited her and sensibly felt the great loss society in general, and her own circle in particular, would sustain in her removal, she said, "my dear, why art thou not willing to give me up, seeing I have borne the heat and burden of the day for many years, and feel now that my work is fast drawing to a close? thou knowest where to look in every time of trial for help and strength, and if thou holdest fast thy faith without wavering, all will be well with thee."

The last few days of her life she suffered much, refusing everything of a stimulating nature; she was willing to suffer, till all was finished.

She quietly departed this life on the thirtieth of 12th month, 1852, in the 89th year of her age, and was interred in Friends' burying ground at Little Creek, attended by a large concourse of people, who seemed to feel that truly a mother in Israel had been removed from among them.

EXTRACTS

FROM

THE MINUTES

OF THE

YEARLY MEETING OF FRIENDS,

HELD IN

PHILADELPHIA,

BY ADJOURNMENTS, FROM THE FOURTEENTH OF THE
FIFTH MONTH, TO THE EIGHTEENTH OF
THE SAME, INCLUSIVE,

1855.



PHILADELPHIA:
T. ELLWOOD CHAPMAN,
No. 1 SOUTH FIFTH STREET.

1855.

EXTRACTS, &c.

At the Yearly Meeting of Friends, held in Philadelphia, by adjournments from the fourteenth day of the Fifth month to the eighteenth of the same, inclusive, 1855. Written reports were received from all our quarterly meetings, by which it appears the friends therein named were appointed to attend the service of this meeting, who, on being called, were all present except three; for the absence of two of whom, reasons were given.

Minutes for Friends in attendance with us from within the limits of other Yearly Meetings, were read as follows:

One for Eleazer Haviland, a Minister from Nine Partners' Monthly Meeting.

One for George Dunlap, an Elder from Scipio Monthly Meeting.

One for Arden Seamen, a Minister from Jericho Monthly Meeting.

One for Israel Tennis, an Elder from Little Britain Monthly Meeting.

One for Charles Brooks, an Elder from Blue River Monthly Meeting, Indiana.

One for John Page, a Member from White Water Monthly Meeting; all dated in 1855.

Epistles from our Brethren at their last Yearly Meetings at New York, Baltimore, Ohio, Indiana and Genesee, were read.

To essay replies to these affectionate evidences of Brotherly regard, as way may open, a Committee was appointed.

The representatives were desired to propose to our next sitting, a Friend, to serve this meeting as Clerk, and one as Assistant Clerk.

Second Day—Afternoon.

William Wharton, on behalf of the representatives, informed the Meeting that they had conferred together at the adjournment of this morning's sitting, and were united in proposing William Griscom to serve the Meeting as Clerk, and Dillwyn Parrish, as Assistant Clerk; who, on being united with, were accordingly appointed.

Women Friends introduced the following minutes for Friends attending the service of this Yearly Meeting, viz :

One for Rebecca Price, a Minister from Gunpowder Monthly Meeting.

One for Lydia Jeffries, an Elder and companion to Rebecca Price, from Baltimore Monthly Meeting for the Western District.

One for Rachel W. Barker, a Minister from Oswego Monthly Meeting of Women Friends.

One for Elizabeth S. Brooks, a Minister from Blue River Monthly Meeting, Indiana; endorsed by Blue River Quarterly Meeting; all in 1855.

To examine and settle the Treasurer's account and propose the sum necessary to be raised for the ensuing year, and also the name of a Friend to serve as Treasurer, four Friends from each Quarterly Meeting were appointed

Fifteenth of the Month and third of the Week.

The Meeting proceeded in the consideration of the state of Society as brought into view in the reading of the answers to the 1st, 2nd and 3rd queries.

Third Day—Afternoon.

The 4th, 5th and 6th queries were read, and the answers to them considered.

Sixteenth of the Month and fourth of the Week.

The meeting had the State of Society under consideration, as brought into view by the reading of the answers to the 7th and 8th queries.

Fourth Day—Afternoon.

The answers to the 9th query, and the three annual queries, were read and considered.

The importance of keeping a regular record of births and deaths, was adverted to, and a concern expressed that, in all our monthly meetings, Committees should be appointed once a year to collect them, and complete their records.

Answer to First Annual Query.—Abington Quarterly Meeting reports, that Gwynedd Monthly Meeting, has indulged a meeting to be held at Norristown on first and fifth days, (except Quarterly, Monthly and Preparative meeting days,) which convenes at 10 o'clock, and is under the care of a Committee.

Western Quarterly Meeting reports, that the time of assembling has been changed from 11 to 10 o'clock, since first month, 1854.

Salem Quarterly Meeting informs, that Upper Greenwich Particular meeting convenes at 10 o'clock all the

year, and that the Preparative Meeting of Ministers and Elders belonging to Pilesgrove Monthly Meeting convenes at 10 o'clock; and that Maurice River Preparative and Monthly Meetings, have, at their own request, been discontinued, and the members attached to Greenwich Monthly Meeting.

By reports from the several branches constituting this Meeting, it appears that the following Friends have been appointed members of the Representative Committee, or meeting for sufferings, for the ensuing year.

Philadelphia.—John Wilson Moore, John M. Ogden, Samuel Parry, William Dorsey.

Abington.—Isaac Parry, Richard Moore, Gove Mitchell, Benjamin G. Foulke.

Bucks.—Thomas Paxson, Thomas Janney, Cyrus Betts, Isaac Eyre.

Concord.—Eli Hilles, Eli D. Peirce, Joseph Dodgson, Jesse Williams.

Caln.—Norris Maris, Jesse Webster, Thomas Bonsall, James Jackson.

Western.—Joseph S. Walton, David Wilson, Ezra Michener, Elihu Barnard.

Southern.—John Hunn, John Jackson, Hunn Jenkins, Isaac Townsend.

Burlington.—Richard Lundy, Samuel J. Gaunt, George Middleton, William Clothier.

Haddonfield.—William Folwell, William D. Rogers, Josiah Evans, Nathan M. Lippincott.

Salem.—William Haines, Burtis Barber, David C. Pancoast, Waddington Bradway.

Fishing Creek.—Elida John, Thomas B. Longstreth, Benjamin Eves, William Webster.

The minutes of the Representative Committee or Meeting for Sufferings, for the past year, were read to satisfaction, and their labors approved.

Seventeenth of the Month and fifth of the Week.

The following minute, embracing some of the exercises of this Meeting during the previous sittings, was read, adopted and directed to be embodied in the extracts.

In the exercises which have engaged the attention of this Meeting, evidence has been afforded that the overshadowing wing of the Head of the Church has been spread over us, under the influence of which, much salutary counsel was imparted, which tended to our encouragement and strength.

We were impressively reminded that condescension and brotherly kindness were necessary to the growth and strength of the body; and that unless we were engrafted into the true vine, we could not bear fruit to the honor of the great Husbandman.

In the consideration of the first query, the meeting was introduced into a living exercise on account of the continued deficiencies which are apparent amongst us, in the great duty of public worship. It is of binding obligation upon all who profess the name of Christ, to meet together for the purpose of worship, as a public testimony to the Divine Majesty.

We were reminded of the declaration of the Divine Master, 'that men ought always to pray,' and when engaged in our religious assemblies, as we are favored to dwell in this State, there would be less desire for vocal communication. Encouragement was extended to Friends in their various neighborhoods to hold on their way, re-

remembering that the two or three may be blessed with the Divine Presence, where there is humility and devotedness of heart. Four of the reports from our subordinate meetings inform, that care has been extended toward that class of our members who are negligent in the important duty of public worship, and we were encouraged to believe that there was an increase of that feeling which would gather the flock, and enable us to assist each other under our various trials and discouragements. The example of the Patriarch who directed his servants to watch over and nurse the weaklings of the flock, was impressively brought to our remembrance. Those that were strong were to wait for the weak, and thus all were enabled to journey forward together.

In the exercises introduced by the answers to the third query, parents were exhorted to watchfulness, particularly in the presence of the youth, that no cause of stumbling may be thrown in their way by lightness of conversation or unguarded expressions in reference to Divine things. While we are sensible that we cannot confer grace upon our children, or give them that which we are not in possession of ourselves, let us be engaged to search diligently for the 'Pearl of great price,' which when obtained, can be presented before them in its beauty, in the inviting language of example, encouraging them to seek after it for themselves. The possession of this Pearl will preserve them from all the enticing allurements of the world. It was the advice of a wise king, 'My son, when sinners entice thee, consent thou not. Walk not thou in the way with them. Refrain thy foot from their path. Whoso hearkeneth unto the Lord shall dwell safely, and shall be quiet from fear of evil.'

The attention of the meeting was called to the inquiry,

how far it is consistent for Friends to participate in electing officers of civil government, and in this, as well as in the participation of the products of slave labor, and the use of all intoxicating beverages, Friends were encouraged to attend to their conscientious convictions, remembering, that it is as we dwell in humility, with an eye directed to the Divine principle, that we shall be enabled to exalt the testimonies of Truth.

Friends were encouraged to a faithful fulfilment of the requisitions of the eighth query. We were reminded that its obligations rested upon every rightly concerned member, that we should be overseers one of another, and that each member of the family should strive to seek the welfare of all. Thus offenders would often be visited in the spirit of restoring love by those not officially appointed to the service, *not* to censure or expose weaknesses, but to heal and restore.

The following report being read, was approved, and Geo. M. Justice therein named, united with, and appointed Treasurer.

To the Yearly Meeting.

The Committee appointed to examine and settle the Treasurer's account, &c., having all met and examined it, and compared it with his vouchers, find the same correct, leaving a balance in his hands of three hundred and fifty eight dollars and twelve cents; all the quotas having been paid.

We propose that the sum of five hundred dollars be raised for the ensuing year, which the Quarterly meetings are requested to forward their quotas of, as soon as practicable.

We are united in proposing George M. Justice for Treasurer.

Signed on behalf of the Committee,
 JAMES MARTIN,
 JOHN H. ANDREWS,
 PERRY JOHN.

Philadelphia, 5th mo., 15th, 1855.

The accompanying minute from Women Friends, was received, and read, as follows :

The Yearly Meeting of Women Friends, now sitting, believe it right again to call the attention of Men's Meeting to the very poor accommodations the Cherry street House affords. Although the additional ventilation has rendered it a little more comfortable, still the crowded state, and difficulty of hearing, and our position since the erection of the adjoining building, being by many considered unsafe—we feel it right to present it before you.

Signed by,
 MARY S. LIPPINCOTT, Clerk.

5th mo., 17th, 1855.

The subject was referred to the following Friends, with instructions to report to a future sitting :

Philadelphia.—Joseph Warner, Richard K. Betts, John Saunders, Jas. Martin, David Ellis, Vanleer Eachus

Abington.—Joseph Foulke, Charles Teese, Nathaniel Richardson, Jacob Paxson, John C. Lester, Lewis Jones.

Bucks.—John Blackfan, Jeremiah W. Croasdale, Saml. T. Hilborn, William Cadwallader, Mark Palmer, James P. Betts.

Concord.—Rolph C. Marsh, Thomas Hoopes, George Garrett, John H. Andrews, William Larkins, Eli D. Peirce.

Caln.—William Davis, James Williams, Caleb Harvey, Joseph Haines, Jeremiah Moore, Abner Garrett.

Western.—Thomas Hicks, John Chandler, Caleb Heald, Joseph Kent, Richard Darlington, Ezra Michener.

Southern.—Isaac Dolby, Samuel Dunning, John M. Bartlett, James Dixon, Joshua Noble, Elisha Maloney.

Burlington.—Henry W. Ridgway, Kirkbride Eastburn, Abel Rulon, Abraham G. Hunt, Charles Stokes, Thomas Hopkins.

Haddonfield.—Saml. R. Lippincott, William D. Rogers, William Lippincott, Charles Kaighn, Francis Boggs, Wm. Folwell.

Salem.—William E. Cooper, Andrew Griscom, David C. Pancoast, Chalkley Lippincott, William Powell, Saml. White.

Fishing Creek.—Reuben Wilson, Benjamin Eves, Perry John, John Walton, William Thomas.

A memorial of our deceased Friend, Mary Moore, (a minister,) prepared by the monthly meeting of Friends held at Green street, Philadelphia, approved by Philadelphia Quarterly meeting, was read, approved, and directed to be recorded.

Eighteenth of the Month and sixth of the Week.

The Committee appointed to consider the proposition from Women Friends, relative to the accommodation of their Yearly meeting, reported as follows, which was approved, and the Committee was continued, and authorized to carry out the views of the report, and if way opens, to provide accommodations for both branches of the Yearly Meeting.

To the Yearly Meeting.

The Committee to whom was referred the minute from our Women's Yearly Meeting, on the subject of their better accommodation, nearly all twice met, and were united in judgment, that better accommodations were needed.

They therefore propose to the Yearly Meeting, to appoint a Committee to carry out this view, as far as way may open, provided that sufficient means can be raised by subscription, or otherwise.

Signed on behalf of the Committee,

JOSEPH WARNER, Clerk.

Philadelphia, 5th mo., 18th, 1855.

A proposal for the republication of our Book of Discipline, was introduced by the Representative Committee or Meeting for Sufferings. The subject was referred to that meeting, to act in the matter as way may open with them.

The Committee appointed to the service, produced an essay of an epistle, which was read and adopted, and a copy thereof, directed to be signed by the Clerks, and forwarded to each of the Yearly Meetings with which we correspond.

A Committee was appointed to assist the Clerks in copying and forwarding the epistles, and to prepare and superintend the printing and distribution of the extracts.

Under a sense of gratitude to that Almighty Being, who inclines the hearts of his children to love, forbearance and brotherly condescension, and who has been pleased to manifest Himself amongst us, during our several sittings, the meeting concludes, to meet again, at the usual time, next year, if consistent with His will.

Extracted from the Minutes,

WILLIAM GRISCOM, Clerk.

EXTRACTS

FROM

THE MINUTES

OF THE

YEARLY MEETING OF WOMEN FRIENDS,

HELD IN

PHILADELPHIA,

BY ADJOURNMENTS, FROM THE FOURTEENTH OF THE
FIFTH MONTH, TO THE EIGHTEENTH OF
THE SAME, INCLUSIVE,

1855.



PHILADELPHIA:
T. ELLWOOD CHAPMAN
No. 1 SOUTH FIFTH STREET.

1855.

1875

THE

REPORT

OF THE

COMMISSIONERS

OF THE

LAND OFFICE

EXTRACTS, &c.

AT a Yearly Meeting of Women Friends, held in Philadelphia, from the 14th of 5th Mo. to the 18th of the same, (inclusive,) 1855.

Mary Jessup, the assistant clerk, being deceased, Elizabeth K. Eastburn was called to the table.

Reports were received from all the Quarterly Meetings, constituting this Yearly Meeting, also from Fishing creek half Year's Meeting. The representatives being called, were all present excepting eight, for the absence of six, sufficient excuses were rendered.

Minutes for Women Friends in attendance from other Yearly Meetings, were read, viz: For Rachel W. Barker, a minister, from Oswego Monthly Meeting, N. Y. Rebecca Price, a minister, from Gunpowder Monthly Meeting, Md. Lydia Jeffries, an elder, from Baltimore Monthly Meeting, Md., for the western district, and one for Elizabeth S. Brooks, a minister, from Blue River Monthly, endorsed by Blue River Quarterly Meeting, Indiana.

Epistles from our sisters at their Yearly Meetings of Ohio, Indiana, New York, Genesee and Baltimore, were read to our comfort and edification, encouraging us to dwell low, as at the feet of our Divine Master, where we will be preserved in a state of watchfulness unto prayer; that thus we may, in the unity of the spirit and bond of

peace, evince renewed faithfulness and increasing harmony in supporting our noble testimonies, and in exalting the standard of truth and righteousness before an observing world. To essay replies to these epistles, as way may open, a committee was appointed.

The representatives were desired to confer together, at the rise of the meeting, that they may be prepared to propose this afternoon suitable Friends to serve as clerk and assistant clerk the present year.

Afternoon.

The representatives reported, they were united in proposing Mary S. Lippincott for clerk, and Mary S. Michener for assistant clerk. Who being approved, were appointed to the service.

Minutes for Men Friends in attendance from other Yearly Meetings were read at this time, viz: For Eleazer Haviland, a minister, from Jericho Monthly Meeting, L. I. Israel Tennis, an elder, from Little Britain Monthly Meeting, Pa. George Dunlap, an elder, from Scipio Monthly Meeting, New York. John Page, a member from White Water Monthly Meeting, Indiana, and for Charles Brooks, an elder from Blue River Monthly Meeting, Indiana.

To examine the Treasurer's account, a committee was appointed.

The minute of last year on the subject of Education and Libraries was read; and the standing Committee produced the following satisfactory report, which afforded encouragement to believe there is an increasing concern amongst Friends on the important subject of the guarded education of our children, and in providing suitable books accessible to all our members.

REPORT.

*From the Committee on Education and Libraries, to
Philada. Yearly Meeting of Women Friends.*

We inform that the important subjects committed to our trust, have continued to claim our interest and attention.

Since last report, another school has been established for the accommodation of Friends' children, in a neighborhood where heretofore there has been none, within an available distance. This has been in successful operation during the past winter. The one, established last year, has been continued, and the benefits arising from it, are also apparent. They are both *Free* schools for the children of Friends, and are dependent for support, upon a small fund, belonging to the Southern Quarterly Meeting. We mention this fact, as an encouragement to Friends of other quarters, where there are funds *equally available* for *educational purposes*, and which if rightly applied, would do much toward promoting the guarded education of our youth.

We also inform that \$52 50, the amount on hand toward educating young women who wished to become teachers, has been expended under the direction of the committee in the furtherance of the object in view. After this fund was exhausted, we received another application for assistance, and feeling the importance of the query, "Do Friends' children freely partake of learning *to fit them for business?*" we raised, by voluntary contribution, \$54, and the advantages of a good school are now being enjoyed by this applicant.

But, while we believe that we have done what we could, we feel that it is due to the Yearly Meeting and to its committee, to state, that the several concerns under care, can-

not be *efficiently carried on*, unless the requisite means be furnished by the Yearly Meeting.

Only \$6 62 have been handed us the past year, for the purchase of books. Our stock has been somewhat increased by donations, and we have now on hand thirty-five volumes, awaiting a call from some of our Libraries.

Signed on behalf of the Committee,

DEBORAH F. WHARTON,

SARAH S. BIDDLE,

HARRIET OGDEN,

JANE JOHNSON.

Philada., 5 Mo. 10th, 1855.

Since the above was signed, there has been received a contribution from Middletown Monthly Meeting, also three dollars from Abington.

The prosperous condition of the schools recently established to furnish education equally to all our members, affords a hope that further labor may be extended; and that Friends will contribute more liberally to enable the committee to prosecute this interesting concern. The committee was continued.

The education of the people of color in our various neighborhoods, also claimed serious consideration, and some of the difficulties surrounding them were brought into view; we were affectionately solicited to search out not only the children but those of more mature age; encourage their attendance at schools, and furnish books and comfortable clothing where needed. If there are no schools, use our influence for the establishment of such, or instruct them in whatever manner it can best be done. A proper education may help to raise them from their degraded condition

into a sphere of usefulness. The success attending such labors as presented before us, by some who have been engaged in this good work, should stimulate us to "go and do likewise." Their progress in study, and their advancement in the higher branches of literature clearly evince that they have talents and intellect, which only need cultivating rightly, in order to make them a useful and independent people.

Fifteenth of the Month and Third of the Week.

The state of society was entered upon by reading and answering the first three queries. The many deficiencies particularly the neglect in the attendance of our religious meetings, brought over us a deep concern. We were counselled to make a close self-examination, that the cause may be searched out, and that greater faithfulness in this important duty may be observed. The young were persuaded to assemble with their parents and friends, and feel after that Divine Spirit which furnishes ability to worship the Father in spirit and in truth, and crowns even our silent assemblies with Life and Power. We were encouraged to dwell in love which is the badge of discipleship, that under its influence we may "be kindly affectioned, one to another," and harmonize in every good word and work unto which we are called, endeavoring to evince greater consistency in our every day life and example.

Mothers and daughters were feelingly persuaded to come into that simplicity of manners and apparel which the Truth dictates. To be willing to lay aside those ornaments which nurture pride, and lead into greater departures from the Christian pathway. Especially the costly jewelry with which many are adorned, an indulgence in which is

inconsistent for a people professing as we do. "Let not our adornment be" the putting on of jewelry, and of ornamental work—the former consuming means which would go so far to provide food and clothing for the poor and destitute—the latter occupying precious time, which might be spent in making garments for these; and in many other ways of usefulness. But "let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

We were impressively called to labor in the vineyard of our own hearts, to root out the poisonous vine of pride, preparing the ground for the growth of the good seed, that it may take root downwards and spring upwards, bringing forth fruit in due season. Thus the hearts of those who travail for the prosperity of Zion and the enlargement of her borders, will be made to rejoice in the prospect of a succession of standard bearers to fill the places of those who are being gathered to their everlasting rest.

The language has gone forth—"Put away your pianos, accordeons, and other instruments of music," for the effect of these is to draw aside from the still small voice that is calling to higher enjoyments than those of time and sense; love to retire in stillness to wait upon the Lord; enter into the closet and shut the door, that in meditation and prayer you may feel the sweet incomes of His love, and partake at His bountiful table, which is spread with rich dainties and free for all.

The dear youth were called to come away from the many allurements by which they are surrounded, and encouraged to assemble, with their parents and elder friends, in our religious meetings, strengthening their hands, which are

ready at seasons to hang down through weakness. As your spirits are gathered, you will witness the promise verified even in silent meetings—"where two or three are gathered in my name I am in the midst of them." By greater consistency in the support of our various testimonies, "our light will so shine before men that they may see our good works, and glorify our Father which is in heaven."

Afternoon.

The remaining queries, with their answers, were read and deliberated upon; also, summary answers, which were adopted as nearly representing our state. A concern prevailed that our testimony against a hireling ministry may be more fully maintained, being one of vital importance to the welfare of our society. In view of the violation of it, the inquiry was made—"Is there no balm in Gilead; no physician there?" The same Physician which our worthy predecessors found sufficient to heal them of all their maladies, and enabled them to stand noble advocates for the truth, undefiled by the influences of the world, is still present for our healing and redemption.

Testimonies were borne, encouraging us to exert our influence in discarding the use of intoxicating drinks; and in promoting moderation and temperance on all occasions.

The expense in clothing, and all other preparations for the interment of the lifeless remains of our dear friends, continues to be cause for deep concern; and we were directed to that pure principle that is still calling us out of the customs and fashions of a vain world; that our feelings may gradually be drawn from "the dust that returns to the earth as it was," unto the "spirit that returns to God who gave it."

We have been reminded to look after those requiring aid, to assist them in business and endeavor to help them through their varied difficulties—to remember the sick and afflicted, and minister to them as opportunity offers for their consolation.

A desire was expressed, that in dealing with offenders, a right spirit may be maintained.

Sixteenth of the Month, and fourth of the Week.

We had a visit in Gospel love from our friend Eleazar Haviland.

The second Annual Query, and its answers, were read, affording encouragement to believe that the labors of the committee have been blest in endeavoring to establish suitable schools under our own direction, where the children of Friends may receive a guarded education, without being exposed to counter influences.

The Report from Concord Quarterly Meeting informed that “There are four schools in which the children of Friends are admitted free of charge; the teachers being remunerated from funds partly raised annually by the voluntary contribution of the members of those meetings in which the schools are located.”

Some meetings have forwarded contributions to the committee, and Friends were requested to keep alive the concern; especially that a fund may be kept to aid young women in receiving an education to qualify them for teachers.

Afternoon.

The meeting was introduced into a deep exercise, in view of the condition of the inhabitants of our slaveholding States, and a concern was feelingly spread before us to con-

sider the propriety of addressing an Epistle to them. During the deliberation of this weighty subject, much solemnity prevailed, and many interesting testimonies were borne, tending to promote harmony and unity, and evincing a lively interest on behalf of the oppressor, and deep sympathy with the oppressed.

Though much unity was expressed, and many seemed prepared for such an offering, yet, way did not open in the minds of all, to address them at this time. We were affectionately encouraged to dwell under the weight of the concern, and attend to every conviction of duty, that we may become clean-handed as a people, and be instrumental in encouraging the oppressor to "undo the heavy burdens, and to let the oppressed go free, and that (they) break every yoke."

Seventeenth of the Month, Fifth day.—Afternoon.

To aid the clerks in preparing the Extracts and attend to their printing and distribution, a committee was appointed.

A desire was expressed, that in distributing them in our different meetings, the aged and afflicted may be sought out, and the young women were encouraged to read them to such, believing, by so doing, they will find the reward of peace.

Epistles to our sisters at their Yearly Meetings of New York, Baltimore and Ohio, were read, and, with small alterations, approved.

A concern still prevailed on account of the great departures from simplicity amongst us, and the admonition was impressively given to be faithful in little things; as it is only by attention to these that way is made for obedience

in greater. Mothers were called upon to look around them, and see whether they had fulfilled their part in proper restraint; and daughters to examine whether obedience to parents had been observed. "For, if we obey not our parents whom we have seen, how shall we obey our Heavenly Father whom we have not seen."

Eighteenth of the Month, and Sixth of the Week.

Epistles to our sisters at their Yearly Meetings of Indiana and Genesee, were read, approved, and with the others, directed to be signed. A committee was appointed to transcribe and forward them to the respective meetings.

The subject of attending places of diversion was revived, and a living concern was felt that our dear young women would cultivate the powers that have been given them to make home attractive, and thus exercise such an influence over their brothers and young friends, as would restrain them from attending those places of vice and immorality which are, not only contaminating the youth of the city, but spreading their baneful effects in the country also.

The committee appointed at a former sitting to examine the Treasurer's account, reported it correct.

The quotas are to be raised the present year.

An interesting Memorial from Green Street Monthly and Philadelphia Quarterly Meetings, concerning our beloved friend Mary Moore, a minister, deceased, was read, at this time; exhibiting a life of great meekness and humility; patience and resignation in all the vicissitudes of life; and a quiet, peaceful close—giving evidence that she was ready to be gathered to her everlasting rest.

Having been favored throughout the sittings of our Yearly Meeting to feel the owning presence of the Great

Head of the Church; drawing us together by the cords of his love, and furnishing with qualification to transact the business that has come before us with much harmony and sisterly condescension; grateful for the favor, we conclude to meet at the usual time next year, if consistent with the Divine Will.

Extracted from the Minutes.

MARY S. LIPPINCOTT, *Clerk.*

MEMORIAL.

At a monthly meeting of Friends, held at Green street, Philadelphia, 3rd month, 22nd, 1855, the following memorial of our deceased friend, Mary Moore, was read, and approved, and directed to be forwarded to the Quarterly Meeting.

“The meek will he guide in judgment, and the meek will he teach his way.” (Psalms 15th, 9 v.)

This scriptural declaration was remarkably exemplified in the life and gospel labors of our deceased friend, Mary Moore, and we believe it right to give forth for the encouragement of the spiritual traveller, the following memorial.

She was the daughter of Jonathan and Susan Linton, and was born in Bucks County, Pennsylvania, the 14th of 7th month, 1775. Her parents were members of our religious society. During her early childhood they moved to Virginia, where they were separated from Friends, being 20 miles from meeting. Her mother who was exercised for the welfare of her children, and appreciated the advantages of mingling with Friends for the purpose of divine worship, felt this to be a great privation.

In less than a year they returned to Pennsylvania, and in 1792, settled in Philadelphia; soon after which, the yellow fever made its appearance, and several of the family were taken sick with it. Her father died after a few hours illness. Owing to the general alarm, she was obliged, *unassisted*, to prepare the body for interment, and *alone* followed it to the grave.

During this season of deep proving, the tendering impressions made upon her mind in very early life by the quickening spirit were solemnly renewed; enabling her to ascribe her support to the divine hand.

About this period, she felt a religious concern regularly to attend meetings; and was faithful to this impression of duty.

In the year 1796, she married John Moore, of Virginia, not a member of any religious society; on account of which she was disowned. For a time she attended the meetings of many different religious denominations; but found therein no spiritual sustenance. Deep discouragements surrounded her, and she ceased to attend any meeting.

But, after passing through a season of great conflict, she went to an evening meeting of Friends, where in a public communication, her state was so clearly spoken to, that she was thereby encouraged again to attend our meetings regularly; and, to use her own significant language, "returned to society, as the dove to the ark; "having found no rest for the sole of her foot." She then felt a concern to offer an acknowledgment to her friends, which (after a close investigation by her as to the right time,) was made and accepted. Her husband was soon after removed by death. He had become convinced

of the principles of our religious society, which was a great comfort to her.

Being now left a widow, with an infant son, and nothing of this world's goods in store, it became necessary for her to procure a livelihood by the labor of her hands. This often led to close provings, as she felt no liberty to pursue a business, the duties of which conflicted with her attendance of our religious meetings.

But, through all, her faith in the divine hand, waxed stronger and stronger, and believing "the eye of the Lord is upon them that fear him, to keep them alive in famine," she was preserved in a good degree of patient resignation to his holy will. Circumstances having prevented her obtaining more than a few months' schooling, she felt, on attaining womanhood the privation of being unable to read. After diligent application, and considerable effort, she was enabled to read the scriptures of truth, in which she took great delight leaving what she could not comprehend, and relying upon divine aid for the unfolding thereof.

Previous to the year 1816, she felt called to the work of the ministry. Her first appearances were very broken, and often almost unintelligible, and met with opposition from some friends. By this she was greatly grieved and discouraged, feeling, that faithfulness in the occupancy of her one talent, was the only door of hope. We have the testimony of one of her family, that if she allowed herself to be turned aside from this service, she lost all power for every other duty. But, as she kept close to the feet of her divine master, her "bow abode in strength, and the arms of her hands were made strong by the hands of the mighty God of Jacob," and she was made a striking example of this fundamental principle of our profession;

that the influence and immediate teachings of the holy spirit are the essential qualifications for the work of the ministry. She removed within the limits of Falls Monthly Meeting, Bucks county, where her gift was acknowledged; and she occupied it to the close of her life, in simplicity and godly sincerity, ministering "not with enticing words of man's wisdom," but in the baptising power of truth; reaching the witness in the minds of her hearers; and we may truly say *for her*, as the apostle said of *himself*, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

On her return to this city, she became a member of the Monthly Meeting of Friends of Philadelphia, held at Cherry street, and in 1837, she removed within the limits of this Monthly Meeting, when, by the death of her son's wife, the parental care of his family devolved upon her. Being advanced in life, she felt this to be a great responsibility; but as she trusted in the Lord, she found her strength renewed day by day, and in after years in alluding to it, she acknowledged, that unto her had been appointed "beauty for ashes, the oil of joy, for mourning, and the garment of praise for the spirit of heaviness."

On being released from this arduous duty, she looked forward to that quiet so desirable in old age, but was soon called upon to resume the maternal cares in the family of her brother. To the children over whom, at different periods, she was thus placed, she proved a true friend and counsellor, and verily it may be said; these *now* "arise up and call her blessed." To share with the needy her scanty portion, and to see a bright spot in every allotment, however gloomy the appearance might be to those around her, were prominent traits in the character of our beloved friend.

Her judgment was sound, her conversation instructive and interesting; and, as a watcher on the wall, she was concerned to discourage a false zeal, but ready, cautiously to encourage the humble traveller Zionward often "speaking a word in season to "those who were weary." Her trust was firm in the superintending care of a gracious Providence; and, in her exhortations to simple obedience, she would often add this testimony, that all would be well with finite man, if he did not undertake to judge for himself and to mark out his own path.

Toward the close of her life, she lost her sight, but in allusion to her blindness she remarked, she did not know that she need grieve; for as the outward sight grew dim, the inner vision became brighter and brighter.

A few days before her death, she remarked to a friend, "the poor body has many infirmities to contend with, but the *immortal part* is continually abounding in the goodness of my Heavenly Father, and this is to my mind a confirming evidence that the work is nearly done."

She attended Meeting on Fifth day morning, and appeared in a living testimony; exhorting to an earnest engagement to secure imperishible riches and to a trust in divine goodness and mercy. Her service was attended with a remarkable solemnity.

The remainder of the day was spent in social visiting. In the evening, after she had retired to her own room, one of the family entering, found her sitting in a reclining posture—but life had fled—apparently without a struggle.

Thus, on the 24th of Third month, 1853, in her 78th year, ended the labors of one who may be justly compared to Mary at the feet of Jesus.

She was one of the Lord's little ones, whom He taught

of his ways, and who walked in his paths. Almost without literary education—an orphan in youth—a great portion of her life a widow—in poverty, blindness, and old age, she repined not at her privations, but gratefully numbered her blessings and *through all*, and *to the last*, she praised the name of her Redeemer for what she was and what she *had received*, calling on others to “taste and see that the Lord is good.

Extracted from the Minutes,

JACOB M. ELLIS, Clerk.

LYDIA LONGSTRETH,

Clerk for the day.

Read and approved in Philadelphia Quarterly Meeting of Friends, held Fifth month, 8th, 1855.

DILLWYN PARRISH, } Clerks.
SUSAN M. PARRISH, }

EXTRACTS

FROM

THE MINUTES

OF THE

YEARLY MEETING OF FRIENDS,

HELD IN

PHILADELPHIA.

BY ADJOURNMENTS FROM THE TWELFTH DAY OF THE FIFTH MONTH
TO THE SIXTEENTH OF THE SAME, INCLUSIVE.

1856.

PHILADELPHIA:
T. ELLWOOD CHAPMAN,
No. 1 SOUTH FIFTH STREET,
1856.



EXTRACTS, &c.

AT the Yearly Meeting of Friends, held in Philadelphia, by adjournments from the twelfth day of the Fifth month to the sixteenth of the same, inclusive, 1856.

Written Reports were received from all our constituent branches, by which it appears Representatives were appointed to attend the service of this meeting; who on being called, were all present except eight; for the absence of five, reasons were given.

Minutes for Friends in attendance from within the limits of other Yearly Meetings, were read.

Epistles from our brethren at their last Yearly Meetings at New York, Baltimore, Indiana and Genesee, were read, (none having been received from Ohio,) and were referred to a committee to prepare communications to all the Yearly Meetings with which we are in correspondence, as way may open.

The Representatives were desired to propose to our next sitting, a Friend to serve this meeting as Clerk, and one as Assistant Clerk.

Second day, afternoon.

James Martin, on behalf of the Representatives, reported that on conferring together, they were united in proposing William Griscom to serve the meeting as Clerk, and Dillwyn Parrish, as Assistant Clerk for the present year. The meeting uniting therewith, they were accordingly appointed.

To examine and settle the Treasurer's account, and report the amount necessary to be raised for the ensuing

year, and also to propose the name of a Friend to serve as Treasurer, a committee of four Friends from each Quarterly Meeting was appointed.

Thirteenth of the month, and third of the week.

Minutes introduced from Women's Meeting, for Friends now in attendance from other Yearly Meetings, were read.

Having been engaged in the consideration of the subjects embraced in the first Query as brought into view by the reading of the Answers, a living concern prevailed through the meeting, and Friends were encouraged to the support of the testimonies embraced therein.

Third day, afternoon.

The meeting proceeded in the consideration of the state of society as brought into view by the reading of the Answers to the second, third, fourth, and fifth Queries.

In the consideration of the fifth Query, a renewed care was felt to be necessary in regard to placing our children from among Friends, and particularly at boarding-schools, superintended by those who are not connected with us in religious fellowship, and by whom, some of the testimonies of Truth, as professed by us, are not regarded.

Fourteenth of the month, and fourth of the week.

In the consideration of the important subjects contained in the sixth Query, the meeting was introduced into deep exercise; and although different views were expressed, an increased feeling of forbearance and brotherly love was experienced.

The meeting proceeded in the consideration of the state of society, as brought into view in the Answers to the sixth, seventh, eighth and ninth Queries.

Answer to First Annual Query.

Philadelphia Quarterly Meeting informs, that the hour of meeting on the evening of First day, at Cherry Street, is changed from 7 to half past 7 o'clock, from 1st of Fourth month to 1st of Tenth month; and the meeting held at Reading, now begins at 10 o'clock all the year.

Bucks informs that Buckingham Monthly Meeting, and all the Meetings constituting it, after the 1st of Fourth month last, convene at 10 o'clock; and that Bucks Quarter has changed the hour of assembling from 11 to 10 o'clock.

Fishing Creek, reports that the name of Muncy Monthly Meeting has been changed to "Fishing Creek Monthly Meeting, held at Millville;" and the hour of all the meetings of said Monthly Meeting has been changed from 11 to 10 o'clock, from the 1st day of Fourth month to the last day of Ninth month, inclusive. Cattawissa particular Meeting has been laid down.

Answer to Second Annual Query.

There are thirty-six schools of the description queried after; the pupils of twenty-four of which are reported as attending mid-week meetings with their teachers. There are also nine schools reported superintended by Committees, but not taught by members.

Fourth day, afternoon.

The committee for the better accommodation of the Yearly Meeting, made a report which was satisfactory, and the committee continued to give such attention to the subject as they may deem needful, and report to our next Yearly Meeting.

The Committee appointed at the last Yearly Meeting to provide for its better accommodation, made a report.*

* For which see page 11.

The committee appointed to the service made the following report, which was approved, and George M. Justice therein named, united with, and appointed Treasurer.

To the Yearly Meeting.

The committee appointed to settle the Treasurer's Account, &c., having nearly all met, examined the same and compared them with his vouchers, find them correct, showing a balance of six hundred and seventeen dollars twenty-two cents in his hands, due the Yearly Meeting, the quotas being all paid in; and do not judge it to be necessary to raise any addition thereto for the use of the meeting the ensuing year.

And they were united in proposing George M. Justice for Treasurer.

On behalf of the Committee,

ALAN W. CORSON,
THOMAS HOOPES.

Fifth mo. 13th, 1856.

Fifteenth of the month, and fifth of the week.

The minutes of the Representative Committee or Meeting for Sufferings were read, and their proceedings approved.

By reports from the Quarterly and Half-year's Meetings, we are informed that the following Friends have been appointed members of the Representative Committee or Meeting for Sufferings, for the ensuing year :

Philadelphia.—John Wilson Moore, John M. Ogden, Samuel Parry, William Dorsey.

Abington.—Richard Moore, Benjamin G. Foulke, Lewis Jones, Charles Teas.

Bucks.—Thomas Paxson, Thomas Janney, George Warner, Isaac Eyre.

Concord.—Eli Hilles, Joseph Dodgson, Jesse Williams, Pierce Hoopes.

Caln.—Norris Maris, Thomas Bonsall, Jesse Webster, James Jackson.

Western.—Joseph S. Walton, Ezra Michener, David Wilson, Elihu Barnard.

Southern.—John Hunn, Hunn Jenkins, Henry Cowgill, John H. Andrews.

Burlington.—Richard Lundy, George Middleton, Samuel J. Gauntt, William Clothier.

Haddonfield.—Josiah Evans, Samuel R. Lippincott, William D. Rogers, Nathan M. Lippincott.

Salem.—William Haines, David C. Pancoast, Burtis Barber, Waddington Bradway.

Fishing Creek.—Elida John, John Wilson, Thomas B. Longstreth, David Ellis.

A memorial concerning our deceased Friend, John Comly, prepared by Abington Quarterly Meeting, was read, approved, and directed to be recorded.

Sixteenth of the month, and sixth of the week.

A memorial prepared by the Monthly Meeting of Friends of Philadelphia, held at Spruce Street, and approved by Philadelphia Quarterly Meeting, concerning our deceased Friend, Harriet J. Moore, was read, approved, and directed to be recorded.

The following Minute expressive of some of the exercises of this meeting, was read, approved, and directed to be published with the extracts:

In the early part of this meeting we were impressively reminded of the necessity of an individual attention to our respective gifts, as the only means by which the testimonies of Truth can be advanced in ourselves or others.

A sincere desire for, and a faithful obedience to, the blessed principle of light and life in the soul, was shown to be the true ground of spiritual worship, by which we are permitted to enter into communion with the Father of spirits, and as we become passive, like clay in the hands of the potter, we shall experience *that* which will enrich our own souls, and qualify us to labor in the cause of Truth and righteousness. Under this influence, we shall be drawn to seek opportunities of assembling with our friends in religious meetings for the purpose of Divine worship.

A sense of dependence upon Him who is the source and fountain of all our blessings, will humble our spirits, and enable us to labor in religious meetings for the arising of Divine life; and this harmonious exercise will draw our young people to mingle with us in this public acknowledgment.

We were reminded that the true ground of unity was to be known in communion with our heavenly Father; and that as we dwelt in Him, and He in us, we should not be found contending about doctrines and opinions; but while we recognise a diversity of gifts, we should be harmoniously united in the one spirit. This would qualify parents and heads of families for the responsible duties which devolve upon them in the right training of their offspring, whose tender minds would be reached by their consistent example. Dwelling under this influence, they would become possessed of those durable riches which are to be preferred to all the learning and wealth which this world can bestow; thus evidencing that their greatest joy is to

see their children coming up in the nurture and admonition of the Lord. In the exercises upon this subject, a concern was expressed that our children might be preserved from pernicious publications, which have a tendency to draw the mind from the pure source of Divine Truth; and that parents should endeavor to provide such reading as would tend to their profit. The advantage derived from an early acquaintance with the sacred truths recorded in the scriptures were pointed out; and we were reminded that although these testimonies may not be appreciated in early life, yet they are often as bread cast upon the waters, returning after many days to comfort and console the spirit in the midst of the trials and vicissitudes of our earthly pilgrimage. A concern was also expressed, that our dear youth might be preserved from all those associations and excitements which unfit the mind for the enjoyment of the Divine presence.

The subject of partaking of the unrequited labor of the Slave, continues to exercise the minds of many of our brethren; and while encouragement was extended to all to be faithful to their conscientious convictions in this particular, it was feelingly remarked that the testimony of Truth was against oppression and cruelty of every kind, and that it is only as we abide under a feeling of humble dependence upon Divine direction, that we can expect the Divine blessing.

Testimony was borne to the value of our discipline as a means of preservation to the Society; but we were reminded of the importance of administering it in the *spirit*, rather than in the *letter*, seeking for that wisdom which cometh from above, to restore those who have wandered from the fold.

The Committee thereto appointed, produced an Essay of an Epistle, which, on being read, was approved, directed to be transcribed, signed by the Clerk, and a copy thereof forwarded to each of the Yearly Meetings with which we correspond.

To assist the Clerks in printing and distributing the Extracts, and transcribing and forwarding Epistles, a committee was appointed, and they were also directed to have the Memorials that have been read in this meeting, printed with the Extracts.

Feeling that we have been enabled in good measure to abide under the preserving influence of the Father's Love, qualifying us to transact the affairs of the Church committed to us in the peaceable spirit and wisdom of Jesus, with forbearance and love of each other:—grateful for the blessing, and with desires that this feeling may increase and abound, the meeting concludes to meet again at the usual time next year, if consistent with the Divine will.

Extracted from the Minutes.

WILLIAM GRISCOM, *Clerk.*

Report of the Committee to Provide for the better Accommodation of the Yearly Meeting.

R E P O R T,

Soon after its appointment a meeting was held, and a sub-committee separated to inquire whether a suitable location could be obtained, and on what terms; and also to furnish such other information as would assist the committee in carrying out the object for which it was appointed.

At a meeting of the Committee held the 15th of the 6th month, 1855, the sub-committee after having examined various lots, and made estimates of their probable cost: Reported, "That it was united in recommending the purchase of a lot on Cherry street, West of Fifteenth street, eighty feet on Cherry street, by one hundred and seventy-six feet deep, with a passage of *five feet* in width from Race street, at the price of \$14,000; or such portions of said lot as may be needed:" *Provided*, "One of the Monthly Meetings of the city agree to purchase the lot adjoining;" and also provided, "it is ascertained the sum of \$33,000 can be raised by subscription or otherwise."

This report of the sub-committee was united with, and subscription papers issued accordingly. It was further proposed that the title to the property should be vested in the Monthly Meeting, co-operating with the Committee, the interests of the Yearly Meeting being properly secured.

The clerk was directed to sign and forward to the Monthly Meetings of Friends of Philadelphia, held at Cherry street, Green street, and at Spruce street, copies of such minutes as were necessary for their information.

At a meeting of the Committee held the 29th of Seventh month, a communication was received from the Monthly Meeting of Friends of Philadelphia, held at Cherry street, informing the Committee that its proposition was generally agreed to: *Provided*, "That a sufficient amount with the present property to pay for the lot and suitable buildings, in addition to its proportion of the amount to be raised by the Yearly Meeting, is first secured by voluntary subscription;" leaving the title to the Yearly Meeting's portion for future consideration." A sub-committee was appointed to confer with a Committee of the Monthly Meeting and propose plans for a building.

At a meeting of the Committee, held the 30th of the Eighth month, \$24,401 was reported to have been subscribed.

At a meeting of the Committee held the 14th of the Ninth month, \$27,338 was reported to have been subscribed.

At a meeting of the Committee held the 19th of the Tenth month, \$30,000 was reported to have been subscribed.

At a meeting of the Committee held the Ninth of the Eleventh month, \$32,363 30 was reported to have been subscribed.

"For the purpose of enabling the Committee to report the \$33,000 subscribed, and thereby prevent further delay:" the remaining sum of \$636 70, was assumed by such members of the Committee as felt willing to become responsible for a proportionate part of the deficiency, in case it should not be made up from other sources.

The Clerk was directed to inform the Monthly Meeting of Friends of Philadelphia, held at Cherry street, that the Committee was prepared to proceed in the concern, infor-

mation having been previously received that the said Monthly Meeting had also made an adequate subscription to enable it to proceed therein.

A Treasurer was appointed. Also a Building Committee, who was authorized to purchase the property, with an outlet of ten feet to Race street, for the sum of \$15,000, and to draw on the Treasurer for such sums as would be necessary for its accomplishment.

The Committee was further directed to confer with the Committee of the Monthly Meeting, in relation to the titles, and to report a plan for the buildings.

At a meeting of the Committee, held the 19th of the 12th month, a detailed report was received from the joint Building Committee, which was "read, deliberately considered, and united with." The Committee were informed that the Monthly Meeting of Friends of Philadelphia, held at Cherry street, had also considered and adopted the same.

The two lots purchased, (one for the Yearly, and the other for the Monthly Meeting,) are adjoining each other, and together have a front on Cherry street, of 160 feet, extending back towards Race street 176 feet, with an outlet into Race street from the centre, of 20 feet in width, the easterly line being 51 feet west of Fifteenth street, and parallel therewith.

The entire building in accordance with the plan adopted, will be 131 feet long from north to south, and 80 feet wide, with projections 8 feet deep on the central portions of the eastern and western sides.

The northern meeting room will be 60 feet by 80, the southern one 46 by 80, both with galleries on three sides. Between these rooms there will be a space of 25 feet by 96, which will be divided into three stories, designed for

school-rooms, fire-proof, stair and passage ways, Committee-rooms, and Library. The buildings to be located 30 feet from the line of Cherry street, with an open space (except opposite to the central projections,) of 40 feet on the east and west sides.

It will be perceived that by this arrangement the dividing line between the two lots cuts the buildings lengthwise through the middle of both meeting apartments. To this there were various objections, to obviate which it was deemed necessary to change the dividing line from north and south to east and west.

This was accordingly done in such a manner, as to run the line through the middle of the south division wall of the house, leaving the front on Cherry street of 160 feet, and 76 feet deep to be vested in Trustees for the use of the Yearly Meeting, with the understanding, however, that a dwelling now standing on the eastern portion of the Cherry street front, and designed by the Monthly Meeting for the use of the care-taker is to remain for that purpose, until vacated by mutual consent.

The \$33,000 subscribed for the use of the Yearly Meeting, was appropriated to the purchase of the lot, and the erection of the buildings, as recommended in the report adopted, the balance of the whole cost to be supplied by the Monthly Meeting of Friends of Philadelphia, held at Cherry street; the cost of the buildings without the lot, being estimated at \$36,000.

The Building Committee was directed to have the property conveyed to McPherson Saunders, Isaac C. Parry, Barclay Knight, Clement Biddle, Jr., Abner Garret, Elias Hicks, James Dixon, George Middleton, George L. Gillingham, William E. Cooper, and George Masters, Trustees on behalf of the Yearly Meeting, being one out of each

Quarterly Meeting. The following clause having been previously agreed upon, was directed to be inserted in the deed :

“In trust, nevertheless, for the Yearly Meeting of the Religious Society of Friends, held in Philadelphia—to be held, used, and enjoyed according to the rules, regulations, usages and Discipline of said Religious Society, or to be disposed of, and conveyed accordingly as the said Yearly Meeting shall by minutes direct, either to other trustees to be appointed by said Yearly Meeting, one out of each Quarterly Meeting belonging thereto—upon the same or other trusts—or to any person or persons, in fee simple, clear and discharged of all trusts. *Provided*, That in case the building about to be erected on the hereby granted lot of ground, should be constructed in such manner as that the Yearly Meeting, and its Committees may be accommodated in such building and in the building about to be erected to the northward, and adjoining thereunto by the Monthly Meeting of Friends of Philadelphia; such manner of building, laying out, or use of grounds, or any joint appropriation of moneys raised for Society purposes and expended on the property, shall not interfere with the exclusive right of said Monthly Meeting to dispose of their property, in such manner as they may deem advisable, free from all incumbrances or claims of the said Yearly Meeting; nor with the exclusive right of said Yearly Meeting to dispose of their property in such manner as they may deem advisable, free from all incumbrances or claims of the said Monthly Meeting.”

The amount of subscriptions received by the Treasurer, up to the present time, is \$24,594.

The weather has been unfavorable for building, and but little progress has been made in the work contemplated.

The cellar has been dug out, and the mason work is about commencing. The carpenters have been engaged in preparing window frames, joist, &c., and it is expected that the houses will be erected, and ready for use in the course of the fall, or early in the winter.

The title papers have been executed and placed upon record in the proper office, and are deposited with the papers of the Yearly Meeting, in the fire-proof at Cherry street.

On behalf of the Committee.

RICHARD K. BETTS, *Clerk.*

5th mo. 14th, 1856.

*A Memorial of Abington Quarterly Meeting, concerning
JOHN COMLY, deceased.*

We are concerned under a deep feeling of the loss we have sustained, to give forth our testimony concerning this our dear friend, and to embody for the benefit of survivors, some of the incidents of his long and useful life.

John Comly was born at Byberry, in the county of Philadelphia, State of Pennsylvania, on the 19th of Eleventh month, 1773. His parents, Isaac and Ascenath Comly, were members of our Religious Society, his mother being an Elder. He was carefully trained in the principles of Friends, and at an early age, manifested those traits of humility, and love to God and Man, which distinguished him through life.

His desire for usefulness led him to select the employment of teaching, in which vocation he was engaged for a considerable time, near the place of his birth; and at a subsequent period, from a sense of duty, he entered as one of the teachers of the West-town Boarding School. His mind being enriched by a solid literary education, he was admirably fitted for this important sphere.

The numerous School Books published by him, have been extensively introduced into the schools of Friends throughout the country, and bear upon their pages, ample evidence of the purity and depth of his concern for a

guarded training of the youthful mind in the principles of Truth.

The results of his labors in this respect are doubtless familiar to almost every member of our Society, and to many others, who have been educated within the influence of Friends.

Like Samuel he was called to the work of the Lord in the spring time of life, and was from his early years, a careful observer of the injunction, not to forsake the assembling of ourselves together for the solemn purpose of Divine worship.

In his maturer years he became zealously concerned for the right administration of the discipline, and in his 37th year appeared in the work of the ministry. His labors were approved and his gift therein was soon after acknowledged. In addition to his services near home, he felt himself drawn at various periods of his life to visit, on religious concerns, New England, New York, Ohio, Maryland, and other places less distant.

The eventful period of 1827, found him in the capacity of assistant clerk to the Yearly Meeting at Philadelphia. It is only necessary in mentioning this fact, to allude to the greatness of the burthen, that then rested on him. The prominent part which he bore in the trials and exercises of that memorable occasion is well known. Few beside those familiar with his more private history, are aware of his deep sense of the greatness of the crisis, and the magnitude of the responsibility. He was bowed down under a weight of concern, for the sufferings of the Church, and of prayer for its deliverance from a position, comparable to that of the Israelites of old. "But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." And when the Yearly Meeting, withdrawn from scenes of contention and strife, was re-organized upon its ancient principles, he, being eminently qualified by the head of the Church, was devotedly engaged in endeavoring to build up the walls of Zion, and strengthen her gates.

In this service he visited friends in various parts of the country, and his labors tended greatly to a settlement on

the peaceable principles of our profession. He refused all participation in any thing calculated to engender strife, or perpetuate that feeling of hostility which too much prevailed amongst the professors, of a reliance upon an immediate direction from the source of purity and love.

In his later years he was renewedly brought under deep exercise and concern for the maintenance of our ancient testimonies in their original simplicity and purity, and was deeply tried at any manifestation which, in his judgment, tended to invalidate the Scriptures of Truth, and the principle of waiting in the silence of all flesh, to be led and guided by the Head of the Church.

In the transaction of the weighty affairs of the Church, he waited patiently for the right authority, and the right time ; hence he was enabled to move, in the demonstration of the spirit and with power, and became conspicuous for wisdom, and eminent for sound judgment. His counsel carried with it the evidence of Truth, and his remonstrance bore the stamp of authority.

In his ministry he was practical, and to the point. The solemnity and dignity of his deportment, his solidity of expression, and close attention to the leadings of Truth, combined with the fervour of his zeal and strength of argument, made him a powerful instrument in the Lord's hand.

The matter entrusted to him was delivered with earnestness and simplicity. He kept close to the principle and spirit of our profession, believing and exemplifying in whatever he said and did, that the Master was with his Church as its director and guide, and that the weight of exercise was chiefly with the quiet, attentive, inward traveller, who, when called forth, gave evidence of authority, not his own.

In the Representative Committee or meeting for sufferings, he long served as an active and useful member in its varied and arduous duties. While performing these, he was necessarily much engaged in the correction or revision of the writings of Friends, for which service he was peculiarly gifted.

He appreciated the value of sound and healthy literature for the mental aliment of all, but especially the young,

which if not furnished, is too often supplanted by unprofitable reading.

In consequence of this, he, in connection with his brother, established a periodical called "Friends' Miscellany," for the promulgation of suitable matter among Friends and others. It was continued through a series of years, and became the means of preserving many valuable records that otherwise might have been lost.

In his domestic relations, our dear friend was most exemplary, and in his neighborhood he was respected and beloved; the trials and afflictions dispensed to him, he bore with Christian resignation.

A few days before his decease, in much bodily weakness, he attended in its regular course, this Quarterly meeting and was remarkably exercised in impressing on Friends the advice of the preceding yearly meeting as contained in the extracts; upon the subject matter of the first and second queries, with the hope that some channel might open for it to reach the objects of its concern.

His death, which occurred at his residence in Byberry, on the seventeenth day of the Eighth month, 1850, was somewhat unexpected, after an illness of but a few hours. Having passed through a long life of probation, in which he fought the good fight, and kept the faith, and having finished his course in the Church Militant on Earth, we cannot doubt he has been received into the Church Triumphant in Heaven.

Read and approved in Abington Quarterly Meeting of Friends held the 8th of Fifth month, 1856.

BENJ. G. FOULKE,
HANNAH T. LONGSTRETH, } Clerks.

A Memorial concerning our deceased Friend, HARRIET J. MOORE, deceased.

At a Monthly Meeting of Friends of Philadelphia, held at Spruce Street, 12mo. 21st, 1855,

Women Friends handed in the following Memorial, concerning our deceased friend Harriet J. Moore, prepared by

a joint committee of men and women Friends, which was read and feelingly united with.

The clerks are directed to transcribe and forward a copy thereof to the ensuing Quarterly Meeting, together with a copy of this minute, signed on our behalf.

Under the conviction that an account of the conviction and exemplary life, of our beloved friend, Harriet J. Moore, would be edifying and encouraging to survivors, and particularly to our youth, we are induced to give forth the following Memorial:

She was the daughter of Charles and Ann Stockly, of Accomac county, Virginia, and was born on the 6th of 11th month, 1797.

Her mother dying during her infancy, the care of the children devolved on her father, who, although not a member of any religious society, was, by his intercourse with Friends, impressed with a love for their principles. This induced him to send his eldest son and daughter to the Boarding School under the care of Southern Quarterly Meeting.

As there were no Friends in his neighborhood, and most of his wife's relatives associated with those of the Episcopal faith, Harriet was brought up under that influence, and baptised according to their form.

Her father died when she was about eight years of age, and her eldest sister soon after married Dr. Thompson Holmes, under whose guardian care she, with the other children, were taken.

Of the kind and parental solicitude of this brother-in-law, she always spoke with great interest and affection; attributing to his refined and cultivated mind much of the literary taste she possessed, which was a source of enjoyment to her through life.

When about twelve years of age she was sent to Friends' school, in Camden, Delaware, where the pupils were required to conform to our testimonies, in dress and address, with which restrictions she cheerfully complied, and often, in after years, spoke impressively of the beneficial effect of this influence.

Upon leaving school, she went to reside with a sister, who

had married a member of Camden Monthly Meeting, which proved an important era in her life. She thus became more intimately associated with Friends, but not having yet clearly seen the delusive character of all vain amusements, she thought the restraints imposed too severe for the youthful mind; and being of a gay and lively disposition, fond of music, singing and dancing, she freely indulged therein when absent from home.

In a few years it pleased Divine Goodness to visit her with powerful religious impressions, calling her away from the amusements in which she had delighted, but she shrank from the idea of becoming a member of the Society of Friends, because of the humiliating dispensation their self-denying life would cause her to pass through.

During this conflict, she accompanied the family to their meeting on First days, though at other times she frequently went with the Methodists, and for a season seemed to feel that a resting place might be found among them. But it was clearly manifested that if she would be Christ's disciple, the whole heart must be surrendered, and every dependence given up which tended to draw her from that fountain of light and life within—of which it was promised "whosoever drinketh shall never thirst."

After a struggle with her natural inclination, her will became subjected to the Divine will, and she applied to be received into religious fellowship with Friends.

The desire to assimilate more with them, and be qualified for usefulness in the Society, induced her to become a scholar at West-town Boarding School, in the year 1818.

In 1819 she married our friend William W. Moore, then of Easton, Maryland. Here she became a useful member of Third Haven Monthly Meeting, and acceptably filled the stations of clerk and overseer.

After her marriage, she found that two young slaves who had been left her by the will of her father—had not been manumitted. These she liberated; and one of them proving imbecile, was maintained by her during his life.

In the year 1822 she travelled as companion to a Friend, who, with a minute, was attending the meetings of the Southern Quarter; and in 1824, obtained the approbation of her Monthly Meeting to accompany Margaret Judge on

a religious visit to some of the Southern States; which acts of dedication proved strengthening and encouraging to her mind.

In 1829 she removed, with her husband, to Baltimore, where the field of religious service opened more extensively, and she was much engaged in the disciplinary concerns of society. Under these she was, at times, bowed in deep humiliation, and fervent petitions were raised that she might be strengthened to walk consistently with the profession she was making, so that she should not become a stumbling block in the way of exercised minds, and be enabled to perform her duties to the glory of Him whose cause she espoused.

She became a member of this Monthly Meeting in 1834, where also she filled the stations of clerk and overseer, acceptably to her friends; her exemplary life eminently qualifying her, under the Divine anointing, to be a fit laborer for the restoration of those who had departed from our testimonies, and to explain their beauty and consistency with the life of a Christian.

Her appearance in the ministry was about the year 1838, and as she dwelt near the fountain from whence all pure ministry must flow, her gift was occupied to the satisfaction of her friends, and by them acknowledged, in 1842.

Having thus devoted herself to serve her Divine Master, in whatever way he required, she became a faithful steward of the talents committed to her.

Her ministry was sound and edifying, concise and perspicuous, and tended to confirm the weak in the path of faithfulness; also, to arouse the indifferent to a consideration of the inestimable blessings in store for those who yield to the manifestations of Divine Light, and follow its requiremgs.

In prayer she was eminently favored; she delighted in reading the Scriptures of Truth, having always esteemed them a great blessing conferred on the children of men, and in her ministry elucidated her subject by appropriate quotations.

With the dogmas of theology she had but little to do, esteeming faith in Christ, as manifested by corresponding works of righteousness, alone essential to man's salvation.

She often lamented the differences existing in the Society of Friends, about doctrines and opinions, believing it far more consistent for Christians to cultivate love one for another, than to contend about that which satisfieth not.

So zealous was she for the maintenance of our precious testimonies, that she continued in the performance of her religious duties, often in great bodily weakness, and seldom permitted any thing to prevent her attendance of all our religious meetings.

Thus concerned to be found faithful, she grew in grace, and in the saving knowledge of her Lord and Master.

Being desirous of doing her work in the day time, she yielded to an impression of duty, in 1844, to make a religious visit to the Meetings composing the Southern Quarter, where she had experienced her youthful visitations and religious baptisms.

From this time she was frequently engaged, with the approbation of her friends, in attending some of the meetings within the limits of Philadelphia, Baltimore, New York and Genesee Yearly Meetings.

In 1854 she opened a concern to visit, in Gospel love, the members of this Monthly Meeting, and such others as were in the practice of assembling with us; which service she was favored to perform to the edification of the visited, and peace of her own mind.

In the fifth mo., 1855, she obtained a minute to attend New York Yearly Meeting, and at its close felt her mind drawn to a meeting, appointed by a Friend, at Flushing, Long Island, where she was engaged in a very lively and impressive manner; declaring, in a clear and comprehensive testimony, the sufficiency of the Light or Grace of God, given, according to the Scripture, "to all men, for their salvation," and closing her services with solemn supplication.

In speaking to a friend, at the conclusion of this opportunity, she remarked, that she "felt now as if she was ready to go home and die—as her work was done."

Shortly after this, she accompanied her husband on a social visit to their relatives and friends in Maryland, where was left a sweet remembrance of her many virtues; and,

on her return home, her mind seemed clothed with the spirit of universal love.

The following First day, the 1st of the 7th month, she was in her accustomed place for public worship, and, in the morning meeting, remarkably drawn forth in fervent supplication for all then gathered, that they might, through dedication and obedience, realize a closer walk with God, frequently repeating, "Oh, for a closer walk with Thee," and humbly acknowledging the mercy and goodness of her Heavenly Father, in having enabled her to fulfil the duties assigned her, she now desired to render unto Him the tribute of thanksgiving and praise.

Many, then present, will remember this occasion as peculiarly solemn, and as a parting blessing from one who had been an earnest, faithful laborer, not only for her own peace, but for the little flock who gathered with her.

The next day she was taken suddenly ill; and, after a few hours of intense suffering, was relieved from pain, although *sickness* continued, at intervals, until nature became exhausted.

During her illness she seemed entirely weaned from this life, expressing a desire to "go to her Heavenly Father's rest," often ejaculating, "Dearest Father, take me to thyself."

To the question, how she felt? she replied, "Very well, except this sickness," and soon added: "I have not seen how this is to terminate; but, be that as it may—all is well!"

Her mind was centred in composure and resignation, until the close, which took place on the 4th of seventh month, 1855, after an illness of forty-two hours, in the 58th year of her age.

Extracted from the minutes.

JOS. C. TURNPENNY, }
MARTHA B. HOUGH, } *Clerks.*

Read and approved, in Philadelphia Quarterly Meeting of Friends, held at Cherry street, on the 5th of 2d month, 1856.

JOSHUA LIPPINCOTT, }
SUSANNA M. PARRISH, } *Clerks.*

EXTRACTS

FROM

THE MINUTES

OF THE

YEARLY MEETING OF WOMEN FRIENDS,

HELD IN

PHILADELPHIA,

BY ADJOURNMENTS FROM THE TWELFTH OF THE FIFTH MONTH, TO
THE SIXTEENTH OF THE SAME, INCLUSIVE.

1856.

PHILADELPHIA:
T. ELLWOOD CHAPMAN,
NO. 1 SOUTH FIFTH STREET.
1856.

EXTRACTS, &c.

AT a Yearly Meeting of Women Friends, held in Philadelphia, by adjournments from the 12th of Fifth month to the 16th of the same, (inclusive,) 1856.

Reports have been received from all the Quarterly Meetings constituting this Yearly Meeting, also from the Half Year's Meeting of Fishing Creek ; and the Friends, appointed to attend here as representatives, being called, were all present except ten, for whose absence reasons were assigned. The usual contributions have been forwarded.

Minutes for Friends in attendance from other Yearly Meetings, have been read, viz. : Rebecca Price, a minister, from Gunpowder Monthly Meeting, Md., and Elizabeth S. Dixon, an elder, her companion, from Little Falls Monthly Meeting, Md. ; Eliza B. Wanzer, a member, and companion to her husband Ebenezer L. Wanzer, from Scipio Monthly Meeting, N. Y.

Epistles from our sisters at their Yearly Meetings of New York, Ohio, Indiana, Genessee, and Baltimore, were

read to our mutual edification, breathing a language of encouragement to all classes amongst us, and inciting us to renewed faithfulness in the support of our Christian testimonies. Those in the morning of their day were persuaded to submit to the operation of the Divine Spirit, and not put off till a more convenient season the sacrifice in which He delights, until with broken health and wasted energy they have but a little remnant of life and ability to serve Him—so as to come forth in the path of obedience, ere the freshness and vigor of youth have passed away—that they may be led in the pastures that are ever green, and beside the waters of life that are ever clear and unpolluted; to be fed and watered with the flock of Christ, and lie down to rest in peace; and that all might dwell under the influence of our heavenly Father's love, which qualifies us to be poured out in spirit on behalf of our brethren of every class.

To essay replies to them as way opens, a committee was appointed. To examine the Treasurer's account and report to a future sitting, a committee was appointed.

The representatives were desired to stop at the rise of the meeting, and confer together in order to be prepared to offer to the afternoon sitting for consideration the names of Friends suitable to serve as Clerks the present year.

Afternoon.

Margaret A. Longstreth, on behalf of the representatives reported, that they had conferred together, and united in proposing for the consideration of the meeting, the names of Mary S. Lippincott for Clerk, and Mary S.

Michener for Assistant Clerk. The meeting uniting, they are appointed to the service.

Minutes for David H. Barnes, and Naomi his wife, from Purchase Monthly Meeting; Daniel H. Griffin, from Amawalk Monthly Meeting; Richard Cromwell, from New York Monthly Meeting; Ebenezer L. Wanzer, from Scipio Monthly Meeting, N. Y., *ministers*, and one for Elijah Shotwell, an elder from Norwich Monthly Meeting, have been read at this time.

A satisfactory report from the Standing Committee on Education and Libraries, was read, furnishing encouragement to believe that an increasing interest is felt throughout the Yearly Meeting on the important subject of a religiously guarded education; also, that young women in membership may be aided, when there is need, to become qualified for teachers;—that we may have our schools of such a character, that in them Friends' children may receive an education to fit them for business, without the necessity of sending them, at an early age, from the guardianship and society of their parents. The Committee is continued, and a few Friends named to assist in devising some means to obtain funds sufficient to enable them to prosecute the concern. The want of well qualified teachers, to take charge of Friends' schools, is still acknowledged, and it is believed that the Fund has proved a blessing to some who have received aid in their efforts to improve in the higher branches, and will, if contributed to, still be beneficial; and Friends have been persuaded to spare a little of their means, that greater good may result to society.

R E P O R T,

From the Yearly Meeting's Committee on Education and Libraries.

In offering to the Yearly Meeting a report of our proceedings during the past year, we think it necessary to enter more into detail, than has heretofore been our practice, in order that Friends generally, may understand, first, the object of our appointment, and then the manner in which we have endeavored to fulfil it.

In the first appointment of this Committee, the Yearly Meeting was influenced by the knowledge, that in some neighborhoods, where suitable reading and well qualified teachers were greatly needed, Friends were unable to supply the deficiency—therefore, there seemed a call for the extension of sisterly aid, from those whose means were more abundant.

Our services, during the past year, have been mainly directed toward assisting young women in procuring an education that would fit them for teachers; for, while we acknowledge the value of a well-furnished library in every neighborhood, we believe, *at present*, the aid of this Committee is more needed in the department, to which our attention has been especially given. Nevertheless, we have distributed since Fifth month 1855, fifty-seven volumes—part of which were private contributions; also, thirty-eight copies of “*Memorials of Deceased Friends.*”

Last year's report will show, that after all the funds on hand had been expended, \$54 were collected by private subscription, to meet a *special case*. Thus, while we had

that sum on hand at the time of our report, *obligations equal to it, had been entered into.*

During the week of the Yearly Meeting of '55, (after our report had been drawn up,) subscriptions were handed in from Middletown, Byberry, Abington, and Kingwood Monthly Meetings, to the amount of \$25 25; and \$10 additional from individuals. Thus we entered upon our labors, with two *interesting* and *important* concerns (Education and Libraries) resting upon us, and only \$35 25 at our disposal.

Before the expiration of six months, our treasury was empty; and we had several applicants, whom we could not assist, only as we again raised by private collection, the money that was needed. This was done several times; but, considering that a Yearly Meeting's Committee should be supported in its labors, *by the Yearly Meeting*, we believed it right to send a minute expressive of our difficulty to each of our Quarterly Meetings,—since which, we have received,

From Cherry Street Monthly Meeting,	\$118 25
“ Green “ “ “	78 25
“ Spruce “ “ “	76 25
“ Radnor Monthly Meeting,	15 50
	<hr/>
Making for Philadelphia Quarter,	\$288 25
From Wilmington Monthly Meeting,	\$20 00
“ Birmingham “ “	30 00
“ Goshen “ “	6 00
“ Chester “ “	6 00
“ Darby “ “	9 00
	<hr/>
Making for Concord Quarter,	\$71 00

From Makefield Monthly Meeting,	\$ 7 50
“ Solebury “ “	13 50
“ Middletown “ “	16 75
“ Wrightstown “ “	5 25
	<hr/>
Making for Bucks Quarter,	\$43 00
From Byberry Monthly Meeting,	\$11 25
“ Richland “ “	3 25
	<hr/>
Making for Abington Quarter,	\$14 50
From Southern Quarterly Meeting,	\$10 00
Contributed by Friends in different neighborhoods,	\$ 8 00

From Haddonfield Quarterly Meeting, we received a minute in reply to ours, stating, that as they had a fund in their Quarter, devoted to a similar purpose, they will not be likely to collect more than can be appropriated to advantage within their own limits.

Two dollars have been handed in, as the individual subscription of a member of that Quarter. The Quarters not reported, have not been heard from officially.

We have had under our care, several young women, whose progress and general deportment have been satisfactory, giving good ground for the belief that permanent benefit to themselves and others, will result from the opportunities of improvement thus furnished them. One of the young women has completed her studies, and having received a full testimonial of approval from her Teachers, has obtained a good situation.

From the sum of \$526 received by us, including the balance on hand reported last year, we have expended \$144 97; leaving a balance on hand of \$381 03, part of

which will be needed to meet the expenses of those now under the care of the Committee.

Three other applicants are waiting until it can be ascertained what amount of funds will be provided for future exigences.

It has been gratifying to us, that our application to the Quarterly Meetings has been so freely responded to by *some* of them. We, of the present Committee, have been under this appointment a number of years, and do not find that our interest has decreased, or our sense of the importance of the concern, in any degree abated; and should there be such a response in the Yearly Meeting, as to warrant the continuance of a Committee, we would suggest, that a few Friends be appointed to think of and propose some permanent arrangement, through which our members may more generally and equally contribute to this object. Could such an arrangement be made, a small amount from each individual or Meeting, would be sufficient.

SUSANNA M. PARRISH,
 DEBORAH F. WHARTON,
 SARAH S. BIDDLE,
 LYDIA LONGSTRETH,
 HARRIET OGDEN,
 JANE JOHNSON.

Philada., 5 Mo. 9th, 1856.

NOTE.—If any contributions have been forwarded, which are not acknowledged in the foregoing Report, the omission must be attributed to the Treasurer's account having been balanced before they were received.

Thirteenth of the Month, and Third of the Week.

The state of society has been proceeded in as far as the third query with its answers. The deficiencies apparent, particularly the neglect in the attendance of our religious meetings brought over us a lively concern, and a desire prevailed that those who had given occasion for exercise, might be aroused to greater diligence, and not be hindered by the cumbering cares of life, not let their love wax cold, but rather manifest their love to our Heavenly Father, and one to another by meeting together at our midweek meetings as well as on First days. Our assemblies would be more abundantly crowned, and his owning presence be felt, who has declared, "Where two or three are gathered in my name, there am I in the midst of them." Strengthened by an increase of love to God and man our lips will be restrained from speaking evil one of another, and we be enabled so to live as to silence the tongue of slander. A detracting spirit lays waste the character and destroys that unity and harmony which should abound among a people professing to be the followers of Christ.

Mothers have been affectionately appealed to, to persevere in their efforts to train their dear children in the way they should go, often gathering them in solemn silence, and, if way opens, reading to them in the Scriptures of Truth and other instructive books. Though they may not always see the fruits of their labor, yet it may be as "Bread cast upon the waters, found after many days." The injunction was revived, "In the morning sow thy seed, and in the evening withhold not thy

hand, for thou knowest not which may prosper this or that, or whether both may be alike good."

The daughters have been invited to enter the path of obedience, humbling themselves before their Heavenly Father who is graciously waiting to lead them about and instruct them, and establish them on the sure foundation—the "rock of ages," that they may appear in greater simplicity, and become qualified to fill the places of those who have been gathered to their everlasting rest, and of their elder sisters who must soon depart, that instead of the mothers there may be the daughters—advocates for the Truth—workmen that need not be ashamed,—who are bearing our Christian testimony before the world.

Under a rich and gay attire are many precious minds that have been tendered by the touches of divine Love; to these the call has been extended, to lay aside their ornaments and enlist in Truth's service. But a little while and the weight of concern must devolve on them.

Afternoon.

The remaining queries and their answers were read and summaries adopted nearly representing our state.

We have been reminded of the importance of maintaining our testimony against a hireling ministry, interwoven as it is with the "Love of money which is the root of all evil,"—and to observe temperance and moderation in all things; exerting our influence to dissuade our brethren from the use of all intoxicating drink. The invitation has gone forth to those in early life, dissuading them from in-

dulging in superfluity of apparel and in luxury—those things that captivate the innocent mind, and lead into vanity and away from the pure principle of life and light in the soul. Simplicity of dress and manners prove often as a hedge of preservation when inducements are held out to attend places of diversion, or to indulge in whatever has a tendency to waste their precious time and prostrate the talents with which many have been so liberally gifted.

Fourteenth of the Month, and Fourth of the Week.

The Second Annual Query and its Answers were read with information of the endeavors used to furnish a liberal education to friends' children.

All the reports acknowledge the reception of our Extracts of last year.

The subject under weighty consideration last year, of addressing an Epistle in Gospel Love to the inhabitants of the Slave-Holding States, has been again feelingly before us, and though in the free expression of sentiment there has been a diversity of views, yet a deep interest is manifested in the welfare of those who yet hold their fellow being in bondage and traffic in human flesh; and a desire has prevailed that they may be reminded of the evils of their doings, and encouraged to let the oppressed go free ere the judgments of the just Judge overtake them when it is too late to redress their wrongs. Our sympathies have been renewedly awakened towards those who are held in bondage and ignorance—their children growing up without opportunities of school learning, and other advantages of improvement afforded our own. In view of their sufferings and privations,

we have been queried with whether we have not more to do to become clean-handed, by abstaining from the produce of unrequited labor.

The subject is deferred till the afternoon sitting.

Afternoon.

We have had an acceptable visit from our friend, David H. Barnes.

After weighty deliberation, a Committee was appointed to issue an affectionate address, if way should open, to the inhabitants of the Slave-holding States, and produce it to a future sitting; a deputation was also sent to men's meeting, to ask their participation if they should be prepared.

Fifteenth of the Month, and Fifth of the Week.

Extracts from our minutes were directed to be transmitted to our constituent meetings. A committee was named to attend to their printing and distribution.

The committee appointed at a former sitting, produced essays of Epistles to Baltimore, Ohio, Genessee, and New York, which with small alterations were united with.

The deputation to men's meeting informed that though they were not prepared to join in the concern, they felt nothing in the way of encouraging us to address the Slaveholders as way opens.

The friends appointed to assist the Education and Library Committee in proposing some plan to procure means to enable them to prosecute the concern entrusted to their

charge, produced a report which with some small alterations was united with. The Standing Committee continued and encouraged. Friends were also desired to attend to the raising of funds in their several Monthly Meetings, that this committee may have it in their power to continue their efforts.

A desire was expressed that Monthly and Preparative Meetings should be aroused to the importance of this concern, and establish schools under the care of their meetings, of the description intended by our discipline—where good literary instruction may be afforded; thus avoiding the necessity now felt of sending so many of our children from under parental care for their education. A concern continued to be spread over the meeting for the welfare of all classes; and that greater simplicity may be seen amongst a people making so high a profession. The youth were admonished to attend to the still small voice that is calling them away from the fashions and customs by which they are surrounded.

Sixteenth of the Month, and Sixth of the Week.

An Epistle to Indiana Yearly Meeting was read and united with; this and those issued yesterday, are directed to be signed, transcribed and forwarded to the respective Yearly Meetings.

The committee appointed at a former sitting to examine the Treasurer's account report it correct. The quotas are not required the present year.

An affectionate Epistle to the inhabitants of the Southern

States was produced by the committee and after a free expression of unity, the Clerk was instructed to sign it. The committee who prepared it, are directed to attend to its printing and distribution.

It is directed to be appended to our Extracts.

Interesting memorials concerning our beloved friends, John Comly, deceased, a minister from Abington Quarterly Meeting, and Harriet J. Moore, deceased, a minister from Spruce street Monthly Meeting, endorsed by Philadelphia Quarterly Meeting were read, setting forth lives of great dedication and usefulness, by their strict obedience to the in-speaking Word—may their example stimulate us to attend to the same divine Teacher, that at the close we too may rest from our labors, and enter into Everlasting Life.

Having been favored through the several sittings of this our annual assembly, with the overshadowing presence of the Great Head of the Church—enabling us to transact the business that has come before us, with harmony and sisterly condescension, grateful for the favor, and desiring each other's welfare, we conclude, to meet at the usual time next year if consistent with the Divine Will.

Extracted from the Minutes.

MARY S. LIPPINCOTT, Clerk.

APPENDIX.

From the Yearly Meeting of Women Friends, held in Philadelphia, State of Pennsylvania, in the Fifth month, 1856, to the inhabitants of the Slave-holding States.

In that love which breathes “glory to God in the highest, peace on earth and good will to men,” we affectionately salute you, and desire to call your attention to a subject, that is now agitating this highly favored land, even the subject of human slavery. We address you as *Brothers* and *Sisters*, children of the same heavenly Parent, and candidates for the same happy immortality; listen, then, we entreat you to our language of love—to our invitation, to that fast, which God has chosen, “To undo the heavy burden, to break every yoke, and let the oppressed go free.”

In the early days of our Religious Society, some of our members held slaves, but as they gave heed to the illumination of Truth, this practice was found to conflict with their Christian profession. They saw it to be a *great evil*, and manumitted those in their possession. They also instituted a rule of discipline, making it a disownable offence for their members to hold their fellow beings in bondage—a rule which has been enforced from that time to the present.

And now, in view of the responsibility of your position, we would cite your attention to the same *indwelling*

word of divine life. That Word, concerning which, the Scripture testimony is, "Ye need not that any one should teach you, save as *this anointing* teacheth." May you be passive under the workings of this principle of life and of love, and as it unfolds to your spiritual perceptions, the beauty and the excellency of the injunction, "Whatsoever ye would that men should do unto you, do ye even so unto them," we counsel you to yield to the heavenly influence. Oh, cherish these feelings—they are an emanation from our heavenly Father—the light of Christ within, which would enlighten and bring you into that condition, wherein for the sake of your own peace of mind, you must break the bands that bind down this portion of the human family.

We consider liberty the birth-right of all—the rich boon of our heavenly Father; shall any then, take the prerogative to themselves, and deny this to those whose welfare is equally dear to the great universal Parent, though their skin may be of a different color from our own?

We believe there are those among you, who, at times feel the wrong of this system, and in whose minds our message of love, will meet with a response. Are there not *many* who cannot reconcile with *their sense of right*, the violation of the marriage covenant,—the separation of husband and wife, parents and children? We would encourage you to attend to every impression of duty, for by so doing this heavenly light will shine brighter and brighter upon your pathway, and the mission of the great Christian Lawgiver will be yours, "to heal the broken hearted,"—"to set at liberty them that are bruised."

During the deliberations of this our annual meeting, our interest has been enlisted for you, as well as our sympathy for the slave; and in that love, which would gather

the whole human family into the divine enclosure, we address you in this way, believing in the declaration, "My word shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

In faith in this Word, we remain your well wishers; and desire that grace, mercy and truth, may abound, making you fruitful in the field of offering and joyful in the house of prayer.

Signed on behalf and by direction of the meeting.

MARY S. LIPPINCOTT, *Clerk.*

Fifth mo., 1856.

EXTRACTS

FROM

THE MINUTES

OF THE

YEARLY MEETING OF FRIENDS,

HELD IN

PHILADELPHIA.

BY ADJOURNMENTS FROM THE ELEVENTH DAY OF THE FIFTH MONTH
TO THE FIFTEENTH OF THE SAME, INCLUSIVE.

1857.

PHILADELPHIA:

T. ELLWOOD CHAPMAN,
No. 5 SOUTH FIFTH STREET.

1857.

EXTRACTS, &c.

At the Yearly Meeting of Friends held in Philadelphia by adjournments from the eleventh day of the Fifth month to the fifteenth of the same, inclusive, 1857.

Reports were received from all the branches constituting this meeting, by which it appears Representatives have been appointed; they all being in attendance except four; for the absence of two, reasons were assigned.

Minutes for Friends in attendance from within the limits of other Yearly Meetings were read.

Epistles from our brethren of the Yearly Meetings of New York and Indiana were read.

Minutes introduced from Women's Yearly Meeting for women Friends in attendance were read.

The representatives were desired to propose to our next sitting, a Friend to serve this meeting as Clerk, and one as Assistant Clerk.

Second day, afternoon.

James Martin on behalf of the Representatives informed the meeting that they remained together at the close of this morning's sitting, and were united in proposing William Griscom to serve the meeting as Clerk for the present year, and Dillwyn Parrish as Assistant Clerk. They being united with by the meeting were accordingly appointed.

The epistles received from our Brethren of the Yearly Meetings of Genesee, Ohio and Baltimore were read. To essay replies as way may open to these evidences of brotherly

regard and affection, to all the Yearly Meetings with which we are in correspondence, a committee was appointed.

To examine and settle the Treasurer's account, and report the sum necessary to be raised for the ensuing year, and also to propose the name of a Friend to serve as Treasurer, four Friends from each Quarterly Meeting were appointed.

Twelfth of the month, and third of the week.

The meeting proceeded in the consideration of the state of Society as brought into view by the reading of the answers to the first and second Queries.

Third day, afternoon.

Having been engaged in the reading of the third and fourth Queries with the answers, after serious consideration and the expression of deep exercise and feeling on account of acknowledged deficiencies, the summary answers to them were approved.

Thirteenth of the month, and fourth of the week.

The fifth Query with answers thereto was considered.

Fourth day, afternoon.

The meeting was engaged in the examination of the state of Society as exhibited in the answers to the sixth, seventh, eighth and ninth Queries, also in the reading and answering of the Annual Queries.

Answer to the First Annual Query.

Philadelphia Quarterly Meeting reports that *Philadelphia Monthly Meeting* informs that on and since the First of Second month their meetings have been held at the new meeting-house, on Race Street, west of Fifteenth Street, and also

that the Quarterly Meeting will be held in future in the fifth, eighth and eleventh months in the meeting-house on Race Street, and in the second month in that on Green Street.

Bucks Quarter, that Middletown Monthly Meeting will in future be held alternately at Middletown and Bristol; at Bristol in the odd, and Middletown in the even months.

Concord, that Birmingham Meeting has changed the hour of gathering from 11 o'clock in the winter season, and now meets at 10 o'clock throughout the year.

Western, that Centre, Kennet, London-Grove, New-Garden, and Fallowfield Monthly Meetings and their constituent branches have changed the hour of assembling to 10 o'clock from the 1st First day in the Fourth month to the 1st First day in the Twelfth month, (the latter not included;) the rest of the year at 11 o'clock.

Caln that Pikeland preparative and mid-week meetings have been discontinued, and the members attached to Uwchlan Preparative Meeting.

Burlington that the mid-week and preparative meetings at Vincenttown have been discontinued; first day meeting held as heretofore. The time for gathering of Friends' meeting in Trenton has been changed from 11 to 10 o'clock.

Salem that the time of holding Salem Quarterly Meeting has been changed, and it is now held on the fifth day following the first second day in the third, sixth, ninth, and twelfth months, all at 10 o'clock. At Woodstown in the third and ninth, at Salem in the sixth, and Woodbury in the twelfth month; the meeting of Ministers and Elders on the day preceding each of the Quarters at 2½ o'clock, P. M. The time of holding the mid-week meeting at Woodbury has been changed at two different times in the year—viz.;—those following the second second day in the second or eighth months, to be held on sixth instead of fifth days.

Answer to Second Annual Query.

There are thirty-eight schools of the description queried after, and eight superintended by committees, but not taught by members. Most of the pupils are reported as attending mid-week meetings with their teachers.

During the consideration of the interesting subjects which have been brought into view by the reading and answering of the queries, we have cause of humble gratitude to the Father of all our sure mercies that brotherly love has continued, under which feeling, a qualification has been experienced to enter upon a harmonious labour, to the edification one of another, and for the exaltation of the Testimonies of the blessed Truth.

Fourteenth of the month and fifth of the week.

The minutes of the Representative Committee or Meeting for Sufferings for the past year, were read and their proceedings and labours adopted.

By reports from the Quarterly and Half-year's meetings, it appears that the following Friends have been appointed members of the Representative Committee or Meeting for Sufferings for the ensuing year.

Philadelphia.—John Wilson Moore, John M. Ogden, William Dorsey, Samuel Parry.

Abington.—Richard Moore, Benjamin G. Foulke, Lewis Jones, Samuel W. Noble.

Bucks.—Thomas Paxson, George Warner, Thos. Janney, Isaac Eyre.

Concord.—Joseph Dodgson, Eli Hilles, Jesse Williams, Pierce Hoopes.

Western.—Jos. S. Walton, Ezra Michener, David Wilson, Elihu Barnard.

Caln.—Justinian Kenderdine, Oliver Paxson, Micah Whitson, James Jackson.

Southern.—Hunn Jenkins, John Hunn, John H. Andrews, Henry Cowgill.

Burlington.—Richard Lundy, Henry W. Ridgway, Saml. J. Gauntt, William Clothier.

Haddonfield.—Nathan M. Lippincott, Samuel R. Lippincott, Elisha Hunt, Chalkley Albertson.

Salem.—Wm. Haines, David C. Pancoast, Burtis Barber, Waddington Bradway,

Fishing Creek.—George Masters, Perry John, Thomas B. Longstreth, David Ellis.

The Committee on the Treasurer's account made the following report, which was adopted, and William P. Sharpless, therein named, was united with and appointed Treasurer: George M. Justice is requested to hand over the books and papers in his possession belonging to this meeting to his successor.

To the Yearly Meeting.

The Committee appointed to examine and settle the Treasurer's Account having nearly all met, report that they examined the same together with his vouchers, and found it correct, showing that there is due to him from the Yearly Meeting the sum of nine dollars and twelve cents.

We propose that the sum of thirteen hundred dollars be raised for the ensuing year, which the Quarterly meetings are desired to forward their quotas of, as soon as practicable.

We are united in proposing William P. Sharpless for Treasurer.

Signed on behalf of the Committee.

THOMAS HOOPES,
JOHN SAUNDERS.

Phila., 5th Month, 14th, 1857.

1†—M.

Fifteenth of the month and sixth of the week.

A memorial concerning our deceased Friend John Jackson, prepared by Darby Monthly Meeting, and approved by Concord Quarter, was read and directed to be recorded.

The following report was read, approved and the services of the committee appreciated and united with. They are released.

REPORT.

The Committee to provide for the better accommodation of the Yearly Meeting, report,

That having very fully stated particulars in their report to the Yearly Meeting last year, but little remains to be added thereto, excepting that the buildings are ready for use.

The dwelling reported as standing on the eastern portion of the Cherry Street front, has been removed by mutual consent. By this transaction the Monthly Meeting of Friends of Philadelphia has been subjected to the necessity of providing another house for the use of the care-taker, and the Yearly Meeting realizes the whole value of the Cherry Street front.

The cost of the building and improvements heretofore estimated at 36,000 dollars, has exceeded that sum by about 4,376 dollars.

The entire sum of \$33,000 subscribed for the use of the Yearly Meeting, has been received by the Treasurer of our Committee.

Of the above mentioned sum of \$33,000,—

PHILADELPHIA QUARTER.

Philada. Monthly Meeting	contributed	\$2.180	00
Spruce St.	“ “ “	2.098	78
Green St.	“ “ “	2.596	00
Radnor	“ “ “	650	00
Exeter	“ “ “	100	00
			————— \$7.624 70

ABINGTON QUARTER.

\$7.624 70

Abington Monthly Meeting cont'd,				\$1.155 00
Byberry	"	"	"	550 00
Horsham	"	"	"	1.155 00
Gwynedd	"	"	"	1.062 60
Richland	"	"	"	230 00
				<hr/> \$4.152 60

BUCKS QUARTER.

Buckingham Monthly Meeting cont'd,				\$796 00
Solesbury	"	"	"	508 20
Middletown	"	"	"	809 50
Falls	"	"	"	601 00
Makefield	"	"	"	924 00
Kingwood	"	"	"	58 50
Wrightstown	"	"	"	300 00
				<hr/> \$3.997 20

CONCORD QUARTER.

Chester Monthly Meeting contributed,				\$508 50
Darby	"	"	"	1.020 00
Goshen	"	"	"	803 50
Concord	"	"	"	500 00
Wilmington	"	"	"	1.021 00
Birmingham	"	"	"	793 50
				<hr/> \$4.646 50

CALN QUARTER.

Uwchlan Monthly Meeting contributed,				\$142 00
Bradford	"	"	"	190 00
Sadsbury	"	"	"	561 00
				<hr/> \$893 00
				<hr/> \$21.314 00

WESTERN QUARTER.

			\$21.314 00
Centre Monthly Meeting contributed,	\$400	00	
Kennet " " "	910	90	
London Grove " "	1.083	00	
New Garden " "	1.055	00	
Fallowfield " "	698	25	
Pennsgrove " "	423	50	
			—————\$4.570 65

SOUTHERN QUARTER.

Camden Monthly Meeting contributed,	\$550	00	
North West Fork " "	50	00	
Third Haven " "	257	00	
Cecil " "	71	50	
			—————\$928 50

BURLINGTON QUARTER.

Burlington Monthly Meeting cont'd,	\$495	00	
Chesterfield " " "	495	00	
Upper Springfield " "	342	00	
Mount Holly " " "	225	00	
			—————\$1.557 00

HADDONFIELD QUARTER.

Evesham Monthly Meeting contributed,	\$235	00	
Medford " " "	96	00	
Chester " " "	1.115	00	
Haddonfield " " "	264	00	
			—————\$1.710 00

SALEM QUARTER.

Woodbury Monthly Meeting cont'd,	\$530	00	
Piles-Grove " " "	940	00	
Salem " " "	690	00	
Greenwich " " "	240	00	
			—————\$2.400 00
			—————\$32.480 15

FISHING CREEK HALF YEAR'S MEETING.

	\$32.480 15
Roaring Creek Monthly Meeting cont'd, \$132 00	
Muncy " " " 171 00	\$303 00
Sundry Members of the Committee,	225 25
	<hr/>
	\$33.008 40
Less Recording Deeds, &c.,	7 75
	<hr/>
	\$33.000 65

Having discharged the duties of their appointment, the Committee ask to be released.

Signed by direction and on behalf of the Committee.

RICHARD K. BETTS, *Clerk.*

Sixth day, afternoon.

The following minute, expressive of some of the exercises of this meeting, was read and approved.

During the exercises of this meeting, we were made sensibly to feel that while acceptable worship may be performed at all times and in all places—when we walk by the way, when our hands are engaged in the lawful vocations of life, or when the head rests upon the pillow—yet we are social beings, and there is a peculiar propriety in assembling together for *public* worship, in order to manifest our allegiance to the King of Kings,—to seek for reconciliation and communion with Him, and unite with those whose hearts beat in unison with ours, in offering up silent aspirations for his continued mercies.

The Head of the Church has given us the gracious promise, that He will be found in the midst of those who assemble in his name, and many among us can thankfully acknowledge

that in our religious meetings, where often there is no outward ministry, the Shepherd and Bishop of souls has made his presence known among us by the breaking of bread. Let those who feel this Christian obligation to attend all our meetings, not be found weary in well-doing, and when thus assembled labour for a qualification to offer acceptable worship, and by their example as well as precept invite others to join with them in this public acknowledgment. Individuals as well as Monthly Meetings would then be favoured to extend encouragement to those who are negligent in this respect. A concern was felt that none should suffer the love of money to prevent them from allowing and encouraging those under their care to assemble with their friends in mid-week meetings, remembering the faith of the widow who made first a cake for the prophet, and realized the promise that the barrel of meal should not waste, neither should the cruise of oil fail, and she and her son were preserved alive.

The proper training of youth was felt to be of vital importance. While the storing of the mind with useful knowledge and the development of the intellect are proper subjects of parental care, may we ever remember that the growth of those holy principles which spring from the root of Divine life in the soul, is the main object that should engage our attention, for on this depends our happiness here and our preparation for the joys of eternity. To preserve the youthful mind from the contaminating influence of evil company and pernicious publications, requires affectionate care and consistent example. The salutary restraints of parental love, the selection of suitable publications, and a concern on the part of parents to make their home attractive, would tend to remove the inducements to wander in search of hurtful pleasures. The frequent reading of the sacred Scriptures in the family circle, accompanied by a suitable pause for medi-

tation and silent worship, has ever been attended with a blessing. It has been the experience of many, that passages recorded by holy men of old, which have been read in youth and not then appreciated, became in after years, the source of comfort and edification when revived in the memory and opened to the understanding by the operations of the Holy Spirit.

The desolating effects of intemperance claimed the serious consideration of the meeting, and Friends were encouraged to bear a faithful testimony against the use of spirituous liquors, and individually to watch the many avenues through which this enemy enters.

The condition of Friends unfavourably situated for the education of their children in schools under the care of the Society, claimed our sympathy, and all were encouraged to an increased carefulness, to avoid placing them where music and vain accomplishments have been introduced, and also against the insidious attempts which are making by some professors of religion, to improve public morals by the encouragement of theatrical exhibitions.

The provisions of our Discipline in relation to dealing with offenders, are intended for the preservation and restoration of the members of our Society, and encouragement was extended to all, to watch over one another for good. Thus the design of religious association would be answered, to gather and not to scatter the flock.

The Committee thereto appointed, produced an essay of an epistle, which on being read was approved, directed to be transcribed, signed by the clerk, and a copy thereof forwarded to each of the Yearly Meetings with which we correspond.

Having been permitted again to assemble for the transac-

tion of the important concerns of a Yearly Meeting, now that we are about to separate, we have thankfully to acknowledge that the *Divine Presence* has at times been with us, uniting our hearts together, and enabling us to feel an increase of brotherly love. Grateful for the favour, and with desires that this may continue with us in our several allotments, we conclude, to meet again at the usual time next year, if so permitted.

Extracted from the Minutes.

WILLIAM GRISCOM, *Clerk.*





EXTRACTS

FROM

THE MINUTES

OF THE

YEARLY MEETING OF FRIENDS,

HELD IN

PHILADELPHIA,

BY ADJOURNMENTS, FROM THE TENTH DAY OF THE FIFTH MONTH,
TO THE FOURTEENTH OF THE SAME, INCLUSIVE.

1858.

PHILADELPHIA:

T. ELLWOOD CHAPMAN,

No. 5 SOUTH FIFTH STREET.

1858.

EXTRACTS, &c.

At the Yearly Meeting of Friends held in Philadelphia by adjournments from the tenth day of Fifth month to the fourteenth of the same, inclusive, 1858,—

Reports were received from all the branches constituting this meeting, (except Fishing Creek half year's meeting,) by which it appears, that representatives were appointed to attend the service of this meeting. On being called, they were all present except thirteen; for the absence of five, reasons were assigned. The Representatives from Fishing Creek, stated that the Reports from that meeting were directed to be forwarded, but from some unexplained circumstance, had not come to hand.

A Minute for Samuel C. Thorn, a minister from Westbury Monthly Meeting, Long Island, dated Fourth month fourteenth, 1858, was read.

Epistles from our brethren at the Yearly Meetings of New York, Baltimore, Indiana, Ohio, and Genesee were read. To essay replies to these acceptable communications as way may open, a committee was appointed.

This meeting is united, that in future the sittings of this Yearly Meeting convene at 10 o'clock in the morning and 4 o'clock in the afternoon, until otherwise concluded; and that meetings for public worship be held on fifth day mornings in the houses usually opened for that purpose.

Second day, afternoon.

Henry W. Ridgway on behalf of the Representatives reported that they conferred together at the close of this morning's sitting, took the subject committed to them under consideration, and were united in proposing William Griscom to serve the meeting as Clerk, and Dillwyn Parrish as Assistant Clerk for the present year. The meeting also uniting, they were accordingly appointed to the service.

The committee appointed to prepare the minutes of the Building Committee, and have them placed in the care of the Representative Committee, reported the service performed, and that the records had been placed in the fire proof.

To examine and settle the Treasurer's account, and report the sum necessary to be raised the ensuing year, and also to propose the name of a Friend to serve as Treasurer, four Friends from each Quarterly Meeting were appointed.

The first Query with answers thereto from the Quarterly Meetings was read, and after a time of consideration was referred to our next sitting.

Eleventh of the Month, and third of the week.

The meeting was engaged in the consideration of the state of Society as brought into view by the reading of the answers to the first and second Queries.

Third day, afternoon.

The subject of the third Query claimed the consideration of this sitting.

Twelfth of the month, and fourth of the week.

The fourth Query with the answers thereto occupied the attention of the meeting.

Fourth day, afternoon.

The fifth, sixth, and seventh Queries with the answers to them, were read and considered.

Thirteenth of the month, and fifth of the week.

The remaining Queries with answers from our several Quarterly Meetings, were read and considered.

Answer to First Annual Query.

Philadelphia Quarterly Meeting informs that *Exeter Monthly Meeting* has concluded to hold all its meetings at 10 o'clock throughout the year.

Bucks informs that *Middletown Monthly Meeting* has changed the hour of gathering in the winter season from 11 to 10 o'clock,—meeting now all the year at 10 o'clock.

Concord, that all the meetings constituting *Concord Monthly Meeting* now convene at 10 o'clock.

Southern, that the hour of assembling the Quarterly Meeting at *Third Haven* in the Fifth and Eighth months, is changed from 11 to 10 o'clock; and that *Third Haven Monthly Meeting* has changed the time of holding said meeting in the Fifth month, to the fifth day following the third first day of the week.

Answer to the Second Annual Query.

There are thirty-four schools of the description queried after, and eight superintended by committees, but not taught by members. The pupils of nearly all the schools are reported as attending mid-week meetings with their teachers.*

The minutes of the Representative Committee or Meeting for Sufferings were read, and their proceedings approved.

* One of the Quarterly Meetings reports four schools of the description queried after, containing one hundred and twenty-six scholars. *These schools are free for the children of Friends.*

By reports from the Quarterly Meetings, it appears that the following Friends have been appointed members of the Representative Committee, or Meeting for Sufferings, for the ensuing year.

Philadelphia.—Jno. M. Ogden, Jno. Wilson Moore, Wm. Dorsey, Samuel Parry.

Abington.—Richard Moore, Lewis Jones, Samuel W. Noble, Nathaniel Richardson.

Bucks.—George Warner, Isaac Eyre, John E. Kenderdine, Lindley M. Vail.

Concord.—Eli Hilles, Joseph Dodgson, Pierce Hoopes, Ellis P. Marshall.

Western.—David Wilson, Ezra Michener, Samuel Martin, Joseph Chandler.

Caln.—Norris Maris, Oliver Paxson, James Jackson, Micah Whitson.

Southern.—Hunn Jenkins, John Hunn, Henry Cowgill, John H. Andrews.

Burlington.—Richard Lundy, Henry W. Ridgway, Sam. J. Gauntt, William Clothier.

Haddonfield.—Elisha Hunt, Samuel R. Lippincott, Chalkley Albertson, Nathan M. Lippincott.

Salem.—Wm. Haines, David C. Pancoast, Owen Jones, Waddington Bradway.

Fishing Creek.

Fourteenth of the month, and sixth of the week.

The committee to examine and settle the Treasurer's account and propose a Friend to serve as Treasurer, made the following Report, which was adopted, and William P. Sharpless united with as Treasurer, and appointed to that service for the ensuing year.

To the Yearly Meeting.

The Committee to examine and settle the Treasurer's Ac-

count having nearly all met, report that they have examined the same together with his vouchers, and find it correct, showing a balance in his hands of ninety-seven dollars and ninety-nine cents due the Yearly Meeting, the quotas being all paid in.

We propose that the sum of six hundred dollars be raised for the ensuing year.

Quarterly Meetings are requested to forward their quotas as early as convenient.

The Committee are united in proposing the name of Wm. P. Sharpless for Treasurer.

Signed on behalf of the Committee.

GEORGE PETERSON,
MARK PALMER.

Philadelphia, 5th Month, 11th, 1858.

The following minute expressive of some of the exercises of this meeting, was read and united with.

While engaged in the consideration of the first Query, an exercise prevailed and encouragement was extended to increased faithfulness in the attendance of all our religious meetings, particularly those held near the middle of the week. When thus assembled, it is of the utmost importance that an earnest exercise of spirit should be maintained. While we are under its influence, we shall be preserved from listlessness or drowsiness, and thus be made instrumental in gathering our children and those who mingle with us in the solemn duty of public worship. Those who feel the obligation of regularly attending all our meetings, should especially avoid "doubtful disputations" and every thing which tends to alienate us one from another. When this is sorrowfully apparent, we find a disinclination on the part of our young people to mingle with us:—the elder portion of So-

ciety become discouraged, for want of the aid of their spirits, and the youth are scattered from the fold. While we appreciate the advantages of a living gospel ministry, the members of our small meetings were reminded that a prayerful exercise of spirit is more efficacious than words—and we were encouraged by the revival of the testimony of Robert Barclay. “It was not,” says he, “by strength of arguments, or by a particular disquisition of each doctrine, and convincement of my understanding thereby, that I came to receive and bear witness to the truth, but by being secretly reached by this life;—for when I came into the silent assemblies of God’s people, I felt a secret power among them which touched my heart, and as I gave way unto it, I found the evil weakened in me and the good raised up, and so I became thus united unto them, hungering more and more after the increase of this power and life, whereby I might feel myself perfectly redeemed.”

The right education and government of children, was felt to be a subject of deep interest. The many avenues which are opened to draw the youthful mind away from the simplicity of truth, and the enticing allurements which are presented, make it necessary that the restraints of parental authority should be exercised.

A want of this was sensibly felt, and while parents were exhorted to seek for a qualification to govern their families under the influence of Divine love, the dear children were reminded of the obligation resting upon them to obey their parents; remembering it has always been found that a cheerful obedience has been attended with the Divine blessing. There are many publications constantly issuing from the press, corrupting to the youthful mind, and calculated to destroy purity of thought and feeling, and it is the especial duty of parents to guard their children from the perusal of

these, and to furnish and encourage such reading as will tend to strengthen them in piety and virtue. The formation of select libraries in every Monthly Meeting was recommended as one means of diminishing the evil.

Testimony was borne to the salutary effects produced by a frequent perusal of the Holy Scriptures. As this practice is steadily pursued, it has a tendency to preserve the mind during the critical period of youth, and impressions are often made which continue through life, and are a strength and comfort in declining years.

The subject of intoxicating drinks claimed the serious consideration of this meeting, and the increased facilities which are given to its sale and consumption, caused the expression of a concern that the influence of Friends in their several neighbourhoods, might be exerted toward stemming the torrent of evil which flows from this source:—and as the important testimonies contained in the sixth Query severally claimed attention, an exercise prevailed that every right opening might be embraced in their faithful maintenance.

The pecuniary difficulties through which we have recently passed, have caused many to see that they have extended their business beyond the limitations which truth prescribes, and while we sympathize with these, a concern was expressed that we may watch over one another for good, and that a timely care may be extended towards those who are in danger of becoming embarrassed in their circumstances.

While the eighth Query was under consideration, the command of our Divine Lawgiver was impressively revived. “If thy brother shall trespass against thee, go and tell him his fault between thee and him alone.” If overseers and other concerned Friends were to adopt this course in the early stages of delinquency, an erring brother would often be re-

claimed, and it would not be necessary to bring the case before the Church, while reports of deficiencies would no longer be brought up from our subordinate meetings unaccompanied by evidence of Christian labor.

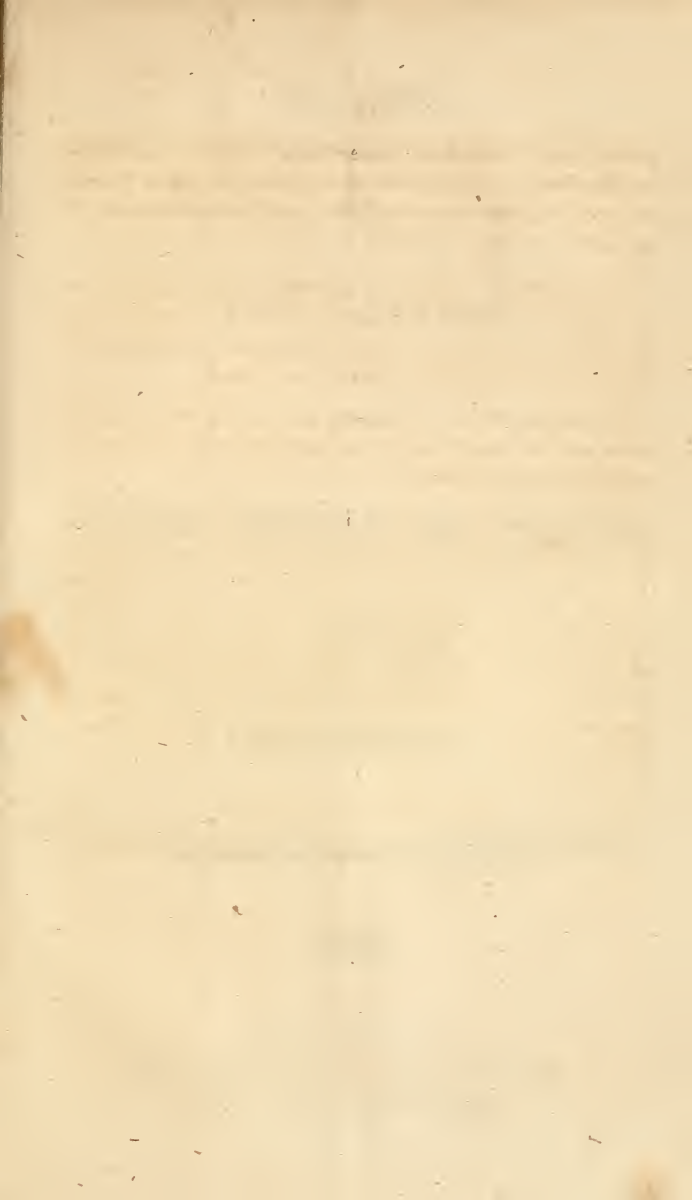
The Committee on Epistles produced an essay, which, on being read, was united with, and directed to be transcribed, signed by the Clerk and a copy thereof forwarded to each of the yearly meetings with which we correspond.

To assist the Clerks in printing and distributing the extracts, and in transcribing and forwarding the Epistles, a committee was appointed.

Having again been together in our Annual Assembly, we have been favoured to harmonize in our labors and exercises for the testimonies of truth and the welfare of our religious Society. Under a sense of our dependence, we can, with humility acknowledge that the Divine presence has been with us, uniting our hearts in the bonds of Christian fellowship. With feelings of gratitude to the Father of all our sure mercies, we conclude to meet again at the usual time next year, if so permitted.

Extracted from the Minutes.

WILLIAM GRISCOM, CLERK.



1871

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1871

EXTRACTS

FROM

THE MINUTES

OF THE

YEARLY MEETING OF FRIENDS,

HELD IN

PHILADELPHIA,

BY ADJOURNMENTS, FROM THE NINTH DAY OF THE FIFTH MONTH, TO
THE THIRTEENTH OF THE SAME, INCLUSIVE.

1859.

PHILADELPHIA:
T. ELLWOOD CHAPMAN,
No. 5 SOUTH FIFTH STREET.
1859.

EXTRACTS, &c.

At the Yearly Meeting of Friends held in Philadelphia by adjournments from the ninth day of Fifth Month to the thirteenth of the same, inclusive, 1859.

Reports were received from the various branches of this Yearly Meeting, by which it appears that representatives were appointed to attend the service of the meeting, who were all present except five; for the absence of three of whom reasons were assigned.

Minutes for Friends in attendance from within the limits of other Yearly Meetings were read.

One for Nicholas and Margaret Brown, ministers, from Pickering Monthly Meeting, Canada West, dated 23d of Ninth month, 1858—endorsed by Canada Half Year's meeting, 27th of same month.

One for David H. Barnes, a minister, from Purchase Monthly Meeting, dated 13th of Fourth month last.

One for Solomon Haviland, an elder, and companion for David H. Barnes, from the same meeting, of the same date.

One for Richard Cromwell, a minister, from the Monthly Meeting of New York, dated 4th inst.

One for Joseph Branson and Tacy Branson, elders, from Hopewell Monthly Meeting, dated 5th inst.

One for Israel Drake, a minister, from Rensselaerville Monthly Meeting, dated 28th of 4th month last.

One for Cyrus and Mary Ann Griest, elders, from Monallen Monthly Meeting, Adams county, Pa., dated 4th month, 20th last.

One for Nathaniel Starbuck, an elder, from Troy Monthly Meeting, dated 4th inst.

One for Israel Tennis, an elder, from Little Britain Monthly Meeting, dated 16th of 4th month last.

Epistles from our brethren at their last Yearly Meetings of New York, Baltimore, Ohio, Indiana, and Genesee, were read, to our edification and comfort. A Committee was appointed to prepare communications thereto as way may open, and they are further requested to propose a Friend to serve as Recorder, to record epistles received and issued by this meeting, and also memorials of deceased Friends, in place of Joseph Warner, who now requests to be released.

Second day, afternoon.

James Mott, on behalf of the representatives, reported that on conferring together, they were united in proposing William Griscom, as Clerk, and Dillwyn Parrish, as Assistant Clerk, which being united with, they were appointed to the service.

The representatives who were not present at this morning's sitting, were now called, and two of them answered to their names.

Minutes introduced from Women's meeting were read.

One for Jane Drake, an elder and companion of her husband, Israel Drake, from Rensselaerville Monthly Meeting, dated 28th of 4th month last.

One for Edith Griest, a minister, from Monallen Monthly Meeting, Adams county, Pa., dated 4th month, 21st last.

The following epistle from our aged and beloved friend,

Samuel Comfort, was read and directed to be placed on our minutes:

To the Yearly Meeting of Friends,
to be held in Philadelphia, in fifth month, 1859.

DEAR FRIENDS, Brethren and Sisters in the Covenant of Life and Peace: May grace, mercy and peace be multiplied amongst you, and abound.

I have enjoyed the privilege of assembling with you in Yearly Meeting for many years, but now the infirmities of body often attending old age, seem to point out the propriety of remaining at home this time; yet my love to Friends, and the abiding interest I have ever felt in the blessed cause of Truth, and in the Christian testimonies which the Society of Friends has been called upon to bear, is undiminished.

I may adopt the language of an Apostle to the Christians of that day: "Therefore, my beloved brethren (and I may add sisters), be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Thus much I feel free to write; and with desires for the present and future welfare of all, and that the children and youth, young men and young women, may be found walking in the truth, and therein abide, I remain your friend and fellow-labourer,

SAMUEL COMFORT.

Near Morrisville, Bucks Co., Pa., 4th month 29th, 1859.

To examine and settle the Treasurer's account, and report what sum will be necessary to raise for the use of this meeting the ensuing year, and also to nominate a Treasurer, a Committee of four Friends from each Quarterly Meeting was appointed.

Tenth of the month, and third of the week.

The Meeting was engaged in the consideration of the Answers to the first Query.

Third day, afternoon.

The state of Society, as brought into view by the answers

to the second, third and fourth queries, claimed attention. There was much exercise and expression of concern, in which Friends were encouraged to faithfulness in the several testimonies embraced therein.

Eleventh of the month, and fourth of the week.

The answers to the fifth and sixth queries were considered.

Fourth day, afternoon.

The answers to the remaining queries were deliberately considered.

Answer to the First Annual Query.

Philadelphia Quarter reports that the time for holding afternoon Meetings at Green street, has been changed to 7½ o'clock, from the first first day in the Fourth month to the first first day in the Tenth month; and to 7 o'clock the remainder of the year. The afternoon Meetings for worship at Spruce street, have been suspended for the ensuing sixth, seventh and eighth months, inclusive. Philadelphia Quarterly Meeting has concluded to hold all its sittings, and those of the Quarterly Meeting of Ministers and Elders, at the new house on Race street.

Abington Quarter informs that Gwynedd Preparative Meeting has changed the time of holding their Preparative and Week Day Meetings, from the third to the fifth day of the week.

Concord Quarter informs that Willistown Meeting has changed its time for gathering, from 11 to 10 o'clock, throughout the year. Stanton Meeting has changed the hour for gathering in the winter season, from 11 to 10 o'clock. The Mid-week Meetings held at Wilmington and Stanton, in the week of the Quarterly Meeting at Wilmington, have been discontinued.

Southern Quarter informs that a change has been made in the time and place of holding the Select Meeting in the Second and Eleventh months. It is now held at Camden, at 3 o'clock in the afternoon of the day next preceding that of holding the Quarterly Meeting at Little Creek; also, that Camden Monthly Meeting, held in the Fifth month, is changed to the second day following the third first day.

Burlington Quarter informs that East Branch Preparative Meeting, has been discontinued; also, the Mid-week Meeting at *that place*, for the week of Chesterfield Preparative Meeting; and the Meeting for Worship on the first first day of each month, changed from the morning to 3 o'clock in the afternoon.

Haddonfield informs that Easton Meeting, a branch of Evesham Monthly Meeting, is discontinued.

Answer to Second Annual Query.

There are forty-six Schools, superintended by Committees of the Monthly or Preparative Meetings, thirty-eight of which are taught by members. The pupils of eighteen of these Schools are reported as attending Mid-week Meetings, with their teachers.

Bucks Quarterly Meeting informs that the name of "Kingwood Monthly Meeting of Friends," has been changed to that of "Quakertown Monthly Meeting of Friends, New Jersey."

Twelfth of the month, and fifth of the week.

The following Report, from the Committee appointed to settle the Treasurer's account, was approved, and William P. Sharpless therein proposed, united with, and appointed Treasurer.

Report on the Treasurer's Account.

The Committee appointed to settle the Accounts of the Treasurer, all met, except one.

The said account was examined, and compared with his vouchers, and found correct, showing a balance in his hands of two hundred and nine dollars seventy-six cents (\$209.76); the quotas being all paid in.

They are united in proposing the name of Wm. P. Sharpless to act as Treasurer, and propose that the sum of five hundred dollars (\$500) be raised for the ensuing year.

On behalf of the Committee,

THOMAS HOOPES,
ENOCH MIDDLETON.

Philadelphia, 5th month, 10th, 1859.

The minutes of the Representative Committee, or Meeting for Sufferings, were read, and their labours were satisfactory.

By reports from the several branches constituting this meeting, it appears that the following Friends are appointed members of the Representative Committee, or Meeting for Sufferings :

Philadelphia.—Wm. Dorsey, Samuel Parry, John M. Ogden, and Joseph C. Turnpenny.

Abington.—Richard Moore, Nathaniel Richardson, Isaac C. Parry, and Daniel Foulke.

Bucks.—Lindley M. Vail, George Warner, John E. Kenderdine, and Pierson Mitchell.

Concord.—Eli Hilles, Joseph Dodgson, Pierce Hoopes, and Ellis P. Marshall.

Caln.—Norris Maris, Oliver Paxson, James Jackson, and Jesse Webster.

Western.—David Wilson, Ezra Michener, Joseph Chandler, and Samuel Martin.

Southern.—Hunn Jenkins, John Hunn, Henry Cowgill, and John H. Andrews.

Burlington.—Richard Lundy, Henry W. Ridgway, Geo. Black, and William Clothier.

Haddonfield.—Samuel R. Lippincott, Chalkley Albertson, John H. Dudley, and William Stokes.

Salem.—William Haines, David C. Pancoast, Owen Jones, and Waddington Bradway.

Fishing Creek.—Elida John, Perry John, David Ellis, and Thomas B. Longstreth.

The interesting subject of education claimed attention, and a lively concern prevailed that Friends may be encouraged to give their children a *guarded, religious education*, and that we may not feel that the provision now made for the support of public schools, absolves us from the duty of maintaining our own.

Thirteenth of the month, and sixth of the week.

A memorial of our deceased friend Isaac Parry, an Elder from Horsham Monthly Meeting, approved by Abington Quarterly Meeting, was read, approved, and directed to be recorded.

The Committee on Epistles produced an essay, which, on being read, was united with and directed to be transcribed, signed by the clerk, and forwarded to each of the Yearly Meetings with which we correspond. They also propose Joseph C. Turnpenny to serve this meeting as Recorder, to record memorials and the epistles addressed to, and issued by this meeting, which being united with, he is accordingly appointed to that service.

The following minute, embracing some of the exercises of this meeting, was read and united with :

While considering the various important subjects which have been presented by the reading and answering of the queries, we have been comforted by the company of a large number of the middle aged and young, whose silent exercise of spirit has contributed to the strength of the body, and to the support of the Ark of the testimony. We believe that many of these have experienced a renewal of their spiritual strength, and a renewed qualification to labor effectually in building up the waste places. As in the days of the primitive believers, so now there is a diversity of gifts and various degrees of religious experience, but with those who keep under the circumscribing influence of the light of Christ in the soul, there need be no conflict. Each will seek to know and occupy his position in the militant church, and all will move forward in that harmony and love which ever distinguishes the followers of Christ, and can only gather to his fold. All the difficulties and dissensions which have divided and subdivided the Christian Church have grown out of a departure from the simplicity of the truth, as taught by our Divine Law-Giver. We were made to feel that we could promote the righteous testimonies given us, as a people, *only* as we become humble and obedient, subject to, and under the influence of his teaching, which will teach us *individually* all things necessary to be known pertaining to our duties in this life.

Deficiencies continue to be reported on account of the neglect of many of our members in the attendance of religious meetings, particularly those held near the middle of the week. It was painful to feel that the love of the world

and the deceitfulness of riches had choked the word in too many, and prevented that growth which might otherwise be experienced in the performance of this religious obligation. We were reminded that the duty of often meeting together for the purpose of social divine worship had been recognized in every period of the Christian church, and when thus assembled, as we seek for a right qualification, we shall often be favoured, even though not a word be spoken, with the Divine presence, which will refresh our spirits and bind us together in the bonds of christian fellowship.

Love and unity would thus be maintained, and the spirit of tale-bearing and detraction eradicated from our minds. Dwelling under this feeling, we should be qualified to bring up our children in the simplicity which the truth leads into, and would frequently be enabled to draw them around us in silent waiting upon the Lord.

The subject of spirituous liquors, as embraced in the fourth query, produced much exercise, in which encouragement was extended to faithfulness in the support of our testimony in relation thereto. Earnest appeals were made to all, and particularly to those in the younger walks of life, to increased watchfulness against this insidious enemy:—that they should avoid all places of resort where the intoxicating draught is presented, and also the deceitful allurements of the world, which, under the promise of pleasure, lead down to the chambers of death. Let our young men “watch and pray, lest they enter into temptation.”

The great national evil of slavery, and the recent attempts which have been made to re-open the foreign slave trade, was felt to be as a dark cloud hanging over our beloved country, and the rumors of war in a foreign land have clothed our spirits

with sadness. We earnestly desire that the members of our Society may embrace every right opening in the advocacy of these testimonies, and that we may live in a spirit which will show by its fruits, that we are the followers of the Prince of Peace.

While we desire to cultivate charity towards our fellow professors of the Christian name, we should remember that our forefathers suffered much in the maintenance of a testimony to a free gospel ministry.

The efforts which are still making by those who claim to be the spiritual leaders of the people, call loudly upon us to maintain a testimony against the machinery of priestcraft in all its specious appearances.

To assist the clerks in printing and distributing the extracts, and in transcribing and forwarding the epistles, a committee was appointed.

Having again been permitted to assemble in the capacity of a Yearly Meeting, and favoured to transact the business in harmony and condescension, one to another,—with desires that we may all be renewedly concerned to walk in humble obedience, we conclude, to meet at the usual time next year, if consistent with the Divine Will.

Extracted from the Minutes.

WILLIAM GRISCOM, CLERK.

EXTRACTS

FROM

THE MINUTES

OF THE

YEARLY MEETING OF WOMEN FRIENDS,

HELD IN

PHILADELPHIA,

BY ADJOURNMENTS, FROM THE NINTH DAY OF THE FIFTH MONTH,
TO THE THIRTEENTH OF THE SAME, INCLUSIVE,

1859.

PHILADELPHIA:

T. ELLWOOD CHAPMAN,

No. 5 SOUTH FIFTH STREET.

1859.

EXTRACTS OF WOMEN'S MEETING.

At a Yearly Meeting of Women Friends, held in Philadelphia, by adjournments, from the ninth of Fifth Month, to the thirteenth of the same, (inclusive) 1859.

Reports were received from all our constituent Quarterly Meetings, also, from Fishing Creek Half Year's Meeting. The representatives, being called, were present, except five; for the absence of two, sufficient reasons were assigned.

The quotas were all received.

Minutes for Friends in attendance from other Yearly Meetings were read, viz :

For Edith Griest, a minister, Cyrus and Mary Ann Griest, elders, from Monallen Monthly Meeting, Pa.

Nicholas and Margaret Brown, ministers, Pickering Monthly, and Canada Half Year's Meeting, C. W.

Israel Drake, a minister, and Jane Drake, an elder, from Rensselaerville Monthly Meeting, N. Y.

David H. Barnes, a minister, and Solomon Haviland, an elder, from Purchase Monthly Meeting, N. Y.

Richard Cromwell, a minister, from N. Y. Monthly Meeting.

Joseph and Tacy Branson, elders, from Hopewell Monthly Meeting, Va.

Israel Tennis, an elder, from Little Britain Monthly Meeting, Pa.

Nathaniel Starbuck, an elder, from Troy Monthly Meeting, N. Y.

Epistles from our sisters, at their Yearly Meetings, of Ohio, Indiana, and New York, were read to our edification and encouragement.

The representatives were desired to confer together, in order to be prepared to propose to the afternoon sitting the names of friends suitable to serve this meeting as Clerk and Assistant Clerk the present year.

Afternoon.

Lucretia Mott, on behalf of the representatives, reported that they were united in proposing for the consideration of the meeting the name of Mary S. Lippincott for Clerk, and Mary S. Michener for Assistant Clerk.

The meeting also uniting, they were appointed to the service the present year.

Epistles from our sisters, at their Yearly Meetings of Genesee and Baltimore, were read to our comfort and refreshment.

The following affectionate Epistle, addressed to this Yearly Meeting, from our beloved aged friend, Samuel Comfort, was read at this time, and was as "life answering to life."

To the Yearly Meeting of Friends,
to be held in Philadelphia in 5th month, 1859.

Dear Friends, Brethren and Sisters in the covenant of life and peace:—May grace, mercy and peace be multiplied amongst you, and abound.

I have enjoyed the privilege of assembling with you in Yearly Meeting for many years, but now the infirmities of body, often attending old age, seem to point out the propriety of remaining at home this time. Yet my love to Friends, and the abiding interest I have ever felt in the blessed cause of Truth, and in the Christian testimonies which the society of Friends has been called upon to bear, is undiminished.

I may adopt the language of an Apostle to the Christians of that day— "Therefore, my beloved brethren, (and I may add sisters,) be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Thus much I feel free

to write, and with desires for the present and future welfare of all, and that the children and youth, young men and young women, may be found walking in the Truth, and therein abide, I remain your friend and fellow labourer,

SAMUEL COMFORT.

*Near Morrisville, Bucks county, Pa.,
4th Month 29th, 1859.*

To essay replies, as way opens, to the epistles from the several Yearly Meetings with which we correspond, and produce to a future sitting, a committee was appointed.

To examine the Treasurer's account and report, a committee was appointed.

Tenth of the month, and third of the week.

The state of society was entered upon by the reading and answering of the first and second queries.

During the consideration of them, a living exercise prevailed, and we were solemnly exhorted to remember, among all our testimonies, the deeply important one of silent worship, which it is believed at the present time is especially incumbent upon us faithfully to maintain. Among all the varied forms which men are now using, in the worship of Him who ruleth and sceth on High, we are called upon simply to wait, in silent prostration of soul, for a qualification to prepare that kind of offering which will be acceptable to Him, and if we are concerned thus in humility and introversion of spirit, to meet together, we will know the Master to be in our midst, "by the breaking of bread," even if there be but the two or three, and no vocal ministration may be heard.

We had an acceptable visit at this time from our beloved friend, Nicholas Brown.

The third and fourth queries and answers were read and considered. Much concern was expressed, that all classes amongst us may be stimulated to greater faithfulness to fulfil every duty required at their hands.

Earnest appeals were made to the daughters, never to allow themselves to consider labour of any description degrading, but be willing to engage in whatever avocation would secure an honorable support; by thus doing they will not only increase their own dignity, but strengthen their mental and physical powers. If the daughters of the household were willing faithfully to perform the duties therein, much embarrassment and anxiety might be prevented.

A committee was appointed to assist the clerks in collecting the various exercises of this yearly meeting, to be embodied in our extracts.

The 5th query and answers were read, and we were encouraged to remember those who require aid, and endeavor to assist them in business, and educate their children to prepare them for usefulness in life.

The sixth query and answers were read and deliberated upon, introducing us into a deep concern on account of our short comings.

The condition of the enslaved people of color brought a deep exercise over the meeting, and a living concern prevailed that we enter into an individual examination how far we are upholding this system of oppression by using the products of their unrequited labor, and we have been encouraged to suffer no selfish indulgences to dim our spiritual vision, but as much as possible endeavour "to do unto others as we would they should do unto us." Then, whatever arises in the life, let us be willing in simplicity to do, leaving the result in his hands who alone can give the increase. A lively sympathy was also expressed for the injured Indian, who has been driven further and further till scarcely a spot remains on his native soil on which (to use his own expression) he can "spread his blanket."

We were exhorted to use moderation, not only in preparing for the burial of our deceased friends, but on all other occasions mentioned in the query.

Afternoon.

The remaining queries and their answers were read and considered, and summaries prepared.

Encouragement was given to overseers and committees, who visit offenders that they may seek a qualification, to go in the spirit of kindness and restoring love.

The second annual query and answers were read.

The minute of last year on the subject of education was read. Also the following report from the committee on education and libraries.

Report of the Yearly Meeting's Committee on Education and Libraries.

Cash on hand 5th month, 1858, as per last report,	\$287 45
Cash received during past year—	
From Philadelphia Quarterly Meeting, . . .	39 75
“ Upper Springfield Preparative Meeting,	1 25
“ Individual Subscriptions, . . .	9 88
“ Byberry Monthly Meeting, . . .	5 00
Expended during the past year, . . .	49 94
Balance on hand, . . .	293 39

From the *small* number of applicants the past year, we are fearful that the discouragements thrown upon the subject at our last meeting has deterred some of our young friends from availing themselves of the *opportunity of improvement* intended for them by the creation of this fund, and which the committee have ever held themselves in readiness to furnish.

A few books are on hand for distribution. The committee will be in attendance in the entry of the Central Building at the close of the meeting on fifth day afternoon.

On behalf of the committee, .

ANN A. TOWNSEND,
JANE JOHNSON.

Philadelphia, 5th mo. 11, 1859.

The subject of the guarded education of our children is one of deep interest, and we have been encouraged to continue our efforts in aid of those who desire to qualify themselves for teachers. The committee is continued to give such attention to the subject as may be called for.

A concern was expressed that care should be observed in selecting suitable books to be used in our schools.

It was believed that a Boarding School under the care of an Association of Friends for the education of our children was greatly needed, and the subject was left under our consideration.

A desire was also expressed, that we maintain all of our neighbourhood schools in accordance with the requisition of our discipline.

Twelfth of the month, fifth-day, afternoon.

Answers to the epistles from Genesee and Ohio, were produced by a committee appointed at a former sitting.

The interesting subject of a religiously guarded education has again claimed our solid deliberation. Mothers were encouraged to dwell under the concern, and endeavour more faithfully, not only to fulfil their duties at home, but place their children at schools where they may not be exposed to influences calculated to lead them from an adherence to plainness of speech and manners. A caution has been extended to our young women on account of the great extravagance manifested at social entertainments, and they have been counseled to retrench these expenses. For such indulgence is inconsistent with our profession, and often a means of involving parents in distress and difficulty.

Our testimony against the use of spirituous liquors was also revived, and mothers as well as daughters were advised to be faithful in discouraging their use at all social entertainments.

Intellectual and social enjoyments may be fully realized without extravagant entertainments, which are not only inconsistent with our Christian profession, but often wear-

some; and the means thus spared may be much better applied in aiding the destitute and afflicted.

Thirteenth of the month, and sixth of the week.

Essays of epistles to Indiana, New York and Baltimore were read, and with the two yesterday, were directed to be signed by the Clerk, and forwarded.

A memorial from Horsham Monthly and Abington Quarterly Meeting on behalf of our beloved friend, Isaac Parry, deceased, was read at this time, setting forth the life and example of a practical Christian from youth to old age.

Our annual gathering has been large, and we have been favoured to transact the business which has come before us, in harmony and condescension.

A remarkable solemnity prevailed, and the solid deportment of the dear youth has been strengthening and encouraging. With grateful hearts, and desires for our mutual preservation, we conclude to meet again at the usual time next year, if consistent with the Divine Will.

Extracted from the minutes,

MARY S. LIPPINCOTT,

Clerk.

A Memorial of Horsham Monthly Meeting concerning our friend, Isaac Parry, deceased.

We have felt a concern to give forth a brief memorial respecting this our beloved friend, from a conviction that some account of his exemplary life and labours will be encouraging and useful to survivors, and may be as bread cast upon the water for generations yet unborn. We desire not to exalt or honour any attainments of the natural man, but to hold up as an example one who gave heed to the teachings of the spirit of truth in his mind, and thus became a willing and obedient scholar in the school of Christ, and so subjected to his cross, that he could adopt the language of the Apostle, and say, "by the grace of God I am what I am,"

thus promoting the honour of truth, and encouraging those who are following after, to place their whole reliance on that Power which does protect and bear along in safety, all those who place their dependence thereon.

He was the son of Jacob and Sarah Parry, and was born in Bucks County, Pa., on the 7th day of the 5th month, 1774, in the same habitation in which he died, and was a member of Horsham meeting all his life. When a young man, he felt a lively interest in the political concerns of the country, and mingled considerably with the politicians of the day, but becoming convinced that it had a scattering effect, and that its tendency was to divert his mind from the main object of life; he withdrew from a participation in all concerns of the kind, not even exercising the right of suffrage for many years of the latter part of his life.

He was early brought under exercise and travail for the promotion of truth, and was much engaged in the service of society in the various duties that generally devolve upon well qualified members, he was appointed to the station of an elder by the monthly meeting about the 40th year of his age, and about the same time he was chosen a member of the meeting for sufferings. In the former service he continued until death; the latter he was released from, at his own request, about eighteen months previous to that event.

He was enabled by keeping his eye single to the light of Christ, to discharge the various duties with which he was entrusted, to the satisfaction of his friends, and was much looked to for counsel and advice in matters of importance in the church and in the community at large, and could have exercised much influence amongst his brethren, but he has been heard frequently to say, that no friend ought to have an influence of himself, but that all ought to endeavour to weigh what was under consideration, and thus obtain the mind of truth, letting the man be of no reputation.

He was among the first in the meeting of which he was a member to bear a testimony against the use of ardent spirits as a drink. We believe that when he first felt the weight of the subject, spirituous liquors were usually used in the harvest field, and very generally as a common drink. It was then believed that the harvest could not be collected

without it, but he with a few others believed it to be their duty to take up the cross without regard to consequences, and by patient perseverance the concern advanced in society and the neighbourhood at large, and they never suffered loss by their faithfulness to convictions of duty in this important concern. Thus originated in the monthly meeting of Horscham, the testimony against the use of ardent spirits as a drink.

As an elder he was eminently gifted to administer counsel or reproof to ministers without giving offence, and by his kind and affectionate manner encourage them in the faithful discharge of their duty. To the widow and the fatherless he was ever ready to lend a helping hand; his advice was much sought in cases of difference, where the enemy had found place in setting brother at variance with brother; in some cases he would be consulted by both parties without each other's knowledge of such being the case: and under that gathering feeling that clothes the messengers of peace, his labours in this very important service were eminently blessed. In many instances, peace would be restored, and law suits probably prevented, that might have been disastrous in their consequences.

From early life, he bore a faithful testimony, by example as well as precept, to the great advantage of closely adhering to our ancient testimony in regard to plainness in dress and address, and also of diligently attending all our meetings, in which duty he continued to the close of his life, thus showing his faithfulness in what some may consider small things; and we have no doubt but it was through faithfulness in the little that he was made ruler over more,—thus becoming established in the truth, and a pillar in the Lord's house that went no more out, which was eminently depicted in his solid countenance and dignified deportment when assembled, which will long be remembered with tender emotions by those who met with him.

The last years of his life were marked by a quiet and serene spirit being redeemed from the strife and confusion that is in the world, thus experiencing that peace the world cannot give, neither can it take away. He appeared to be waiting for the last solemn change, and when it came it was

in the way often expressed by him as a great favour, to be removed out of time suddenly without a lingering illness.

The pale messenger came, and at a moment's warning summoned him to leave all things terrestrial, and appear before the judgment seat of Christ,—to render an account of the talents committed to his charge; and we trust that he was found watching and prepared to receive that crown that has been promised to all those that love the appearing of our Lord and Saviour Jesus Christ.

Thus ended the long and useful life of this our beloved friend on the evening of 21st of 10th month, 1857, in the 84th year of his age.

Surely to him death had no sting, and over him the grave no victory.

Read and approved in the monthly meeting aforesaid, held the 29th of the 12th month, 1858, and signed by direction thereof.

MITCHELL WOOD,
ANN HUGHS,

Clerks.

Read and approved in Abington quarterly meeting of Friends, held the 5th of 5th month, 1859.

BENJ. G. FOULKE,
HANNAH T. LONGSTRETH,

Clerks.











